# PHILOSOPHICAL RHAPSODIES.

## FRAGMENTS OF AKBUR OF BETLIS.

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OF

## AKBUR OF BETLIS.

CONTAINING

## REFLECTIONS

ON THE

LAWS, MANNERS, CUSTOMS and RELIGIONS,

OF CERTAIN

ASIATIC, AFRIC, and EUROPEAN NATIONS.

COLLECTED AND NOW FIRST PUBLISHED.

By RICHARD JOSEPH SULIVAN, Esq.

*Amicus Plato, amicus Socrates, sed magis amica Veritas.*

IN THREE VOLUMES.

VOL. II.

LONDON:

PRINTED FOR T. BECKET, PALL-MALL, BOOKSELLER TO HIS ROYAL HIGHNESS THE PRINCE OF WALES, AND THEIR ROYAL HIGHNESSES THE PRINCES.

M.DCC.LXXXV.

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*Author of Rhapsodies, Sentiment, Hypocrisy, and Fragments.*

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# CORRIGENDA

FOR

## VOLUME II. RHAPSODIES.

Page 29, line 9, dele *thoſe*.
—— 34, —— 9, for *diſtinction*, read *diſtribution*.
—— 154, —— 5, dele *in*.
—— 158, —— 6, dele *then*.
—— 213, —— 11, before *tradition*, inſert *the*.
—— 272, and following pages, for *Iehan*, read *Jehan*; as in the proper names, *Iehangire*, *Noor-Iehan*, and *Shaw-Iehan*.
—— 288, laſt line, for *ſimitar*, read *ſcimitar*.
—— 337, line 19, for *Guliſtun*, read *Gûliſtaun*.
—— 340, —— 18, for *ſcaps*, read *ſcraps*.
—— 344, —— 11, after *this*, inſert *it*.
—— 352, note, for *Ayeer*, read *Ayeen*.
—— 333, line 20, for *decided*, read *denied*.
—— 435, —— 4, for *in*, read *on*.

# Philoſophical Rhapſodies.

## FRAGMENT XXXII.

I NOW take my leave of the Malays, Siameſe, Cannibals, Ourang-Outangs, and all the other extraordinary creatures we have been looking at — and moſt cordially welcome you to a country, long famous in the annals of the world, I mean Hindoſtan.

The people of Hindoſtan, who are of very great antiquity, as will more fully appear hereafter, deduce their origin, in like manner with moſt other nations,

from the Sun and Moon. From thoſe planets, they ſay, they were either dropped, or drawn by them into being. The very word Hindoo ſignifying, in the Shanſcrit language, Moon. However this may be, their relationſhip to the Sun and Moon originally gave them the caſt of diſpoſition which leads to the religious ſyſtem of Sabiſm; the firſt, and it may be affirmed, the moſt predominant religion in the world.

Sabiſm, or the worſhip of the ſtars and planets, if we inquire attentively, we ſhall find to have been at one time or other, the ruling ſyſtem of religion of every nation upon earth. Thoſe who live under the Line, are known to adore the Sun, even while he is ſcorching and tormenting them with his beams. Whither ſhall unlightened man turn his inquiries, or to what ſource of exiſtence ſhall he go, but to that which, to the evidence of his

ſenſes,

ſenſes, gives life, light, and animation to all? Without the influence of the Sun, where is fertility or vegetation? The abſtract reaſoning on unſeen cauſes, and an inviſible Providence, is to him ridiculous and abſurd. He ſees his fields grow green, his harveſts ripen, and his flocks to bring forth their offspring, and all from the awful energy of that glorious planet. To the Sun, therefore, man has at all times bowed. Natural reaſon has always led him to conſider it as the real, as it is the apparent, ſource of every thing beautiful, every thing animated, every thing ſerviceable to his exiſtence. Till aided by revelation, he could not diſcover that an all-powerful Creator formed and employed that wondrous orb as a ſecondary cauſe in his omniſcient government of the univerſe.

The Hindoos, we have ſaid, deduce their origin from the Sun and Moon: but the Sun and Moon are not allowed to be

their progenitors — and Ham is placed, in the true ſpirit of contradiction, as the founder of the Hindoo race. From Ham, therefore, according to this doctrine, we muſt ſay, proceeded Hind, and from Hind came, in different ramifications, the inhabitants of the Decan, the Mahrattahs, the Conheries, and the Tilingas. This is, indeed, being brief, and perfectly ſyſtematic in the planting of this conſiderable portion of the Eaſt: but I am apprehenſive the ground is not ſo tenable as its ſupporters would have it.

The Hindoos will not allow themſelves to be judged of by a people who can ſuppoſe all time to be compriſed in five or ſix thouſand years; — a ſmall tract of land to be the nurſery of the world; — and the wandering Iſraelites to be the choſen and the elect of God. Theſe people, as well as the Chineſe, lay claim to a very early origin — an origin much earlier than any

in

in the Jewiſh ſtory. In number they are infinitely ſuperior to thoſe from whom they are declared to have ſprung; and, in the principles of moral rectitude and humanity, they boaſt an equal virtue with the followers of Moſes. — For theſe reaſons, the Hindoos will not allow of the genealogy which is made out for them by the Jews.

Children of Apollo, or Luna, then, or children of the ſecond-born of Noah, it matters not which, the Hindoos have records, in which they place the moſt implicit belief. The annals of a people, who have for a number of ages fortunately eſcaped the ſcourge of perſecution, are not only curious in themſelves, but they are unqueſtionably entitled to every mark of reſpect and veneration which can be paid them. Thouſands of years have rolled agreeably to the Hindoo chronology, and

yet no interruption hath occurred to mar their ſacred hiſtory.

How different this from the fate which attended the ordinances of Moſes. From the earlieſt periods of time the Hindoos have been converſant in the art of writing, and the conſequence hath been, their accounts carry at leaſt the appearance of authenticity. But have the writings of the Legiſlator of the Iſraelites, ſay they, met with a ſimilar fate? Certainly not. — On the contrary, it ſhould ſeem, that the Jews, from the beginning, were unwilling that their laws ſhould be committed to writing. They were content with tradition; and from tradition only could they be taught, till the deſtruction of Jeruſalem, and the conſequent diſperſion of the choſen ſeed, rendered the collection of what they called the Talmud neceſſary. This oral tradition of the Jews (and here we cannot but agree with the

the Hindoos) undoubtedly opened a door to numberleſs errors, and not to a ſmall degree of extravagance and fable. Nor was it at all mended by the myſterious and occult interpretations of the Rabbins, as given in the Kabala. In ſhort, the Jewiſh ſtory moſt certainly encountered dangers and difficulties in its progreſs, which the Hindoo annals have always eſcaped.

If, therefore, we implicitly pin our faith on matters of not the cleareſt evidence, let us at leaſt allow the Hindoos ſome merit, when they only ſay, they believe, and nothing farther, in the ſyſtem of religion which hath been handed down to them from the remoteſt ages. Simple and unexaggerated accounts, given without any ſeeming deſire of fixing an impoſition on the world, are ſurely well entitled to at leaſt a liberal conſtruction.

## FRAGMENT XXXIII.

WHEN, how, or for what purpoſe this globe was created, are queſtions that the capacity of man is unequal to the ſolution of. A divine revelation, as I ſaid before, muſt come, ere an unenlightened people can fix an æra for the creation. The Hindoo ſpeaks in this manner: — He judges from the regular courſe of nature. — No mortal, he imagines, could have been preſent when this planet was formed. Every part of the mighty whole muſt have been complete, in his conviction, ere man, and other animals, could have been brought into exiſtence. All dates, therefore, of the beginning of the world, appear to him as nothing more than the ingenious poſitions of conjecture.

Impreſſed

Impreſſed with ſentiments of this nature, and ſupported by tradition, and the concurrent teſtimony of the ſages of every age, the Hindoo feels no ſcruple in ſmiling at our Moſaical account, and at placing, in oppoſition to our 6000 years, a period of four joogs, as he calls them, or 7,600,000 years, nearly four hundred thouſand of which are as yet to come. He doubts alſo of our account of the flood. No mention, he ſays, is made of that univerſal calamity in his Beids or Shaaſta, although the Beids and Shaaſta are ſuppoſed to have been compiled (according to European computation) either ſome time before, or immediately at the commencement of the flood.

This is a ſingular circumſtance. The Hindoo records certainly go back as far as that æra; and that ſo dreadful a chaſtiſement ſhould be unnoticed in them, is a matter not eaſily accounted for. The Brahmins,

Brahmins, indeed, in their expoſitions of theſe very records, poſitively aſſert, that the deluge, if it ever did take place, was partial — that it extended not ſo far as Hindoſtan; and they ground their aſſertion not only on tradition, but on authentic written accounts. Many other nations of the Eaſt hold the ſame language. This is a tender ſubject; — I would willingly refrain from it; but it is impoſſible; — a few words are neceſſary. The creation and the deluge, the two grand epochs in the Moſaical hiſtory of the world, have long engaged the attention of the curious. Infinite learning hath been brought forward to prove the certainty of both, and no pains have been ſpared in reconciling them to the common apprehenſions of mankind. But ſtill there have been ſceptics, and thoſe even among Chriſtians, in other reſpects the moſt orthodox. Inquiries of this nature, I allow, are wild and unſatisfactory, from

the impenetrable cloud in which they are involved; but yet they engage an inquiſitive mind.

We would ſearch, though we are convinced that the ſearch muſt be fruitleſs. One man turns to the annals of the Egyptians, the Greeks, and the Romans — another dives into the hiſtories of Scythia, China, and Hindoſtan — while another argues on probabilities — and a fourth contents himſelf (which is perhaps the wiſeſt way of all) with believing the word of Moſes, as the immediate declaration of the providence of God.

In fact, when we come ſeriouſly to reflect on a creation, we ſhall find that the whole fabric can reſt on nothing more than on an implicit faith. It is contrary to the nature of things to ſuppoſe, that men could have been witneſſes of it. Previous to their arriving at a ſtate of know-

knowledge and diſcrimination, the elementary parts of this globe muſt have betaken themſelves to their reſpective ſtations. Earth, air, fire, and water, muſt have been formed; for without the formation of thoſe ſeveral elements, where could the children of this world have found life, light, or nouriſhment?

In reaſoning on this ſubject, ſome philoſophers have gone ſo far as to ſuppoſe two creations, and they ground themſelves on arguments ingenious enough: they aſſert it to be extravagant to ſuppoſe, that the God of all eternity ſhould not have created an univerſe until a few thouſand years ago. Man, indeed, they acknowledge, may have been deſtroyed in the frequent diſaſters, which it is natural to think this earth hath undergone; but matter and things muſt have had, they ſay, an exiſtence greatly antecedent to the time given us of our firſt parents. In a

word, they contend for a previous creation of inanimate nature — then of an animated one — ſubſequently of a general deſtruction, as they ſuppoſe the flood to have been, from which Adam and Eve, as Noah and his family afterwards, might have eſcaped; — and ſo dragging you on from one conjecture to another, they at length plunge you into a ſea of difficulties, where your faculties become bewildered, and then you are at liberty to find your way back as well as you are able. This, in fact, is the caſe with almoſt every ſyſtem, that even the ſubtleſt genius hath been able to produce.

A moderate man, therefore, ſhould reſt ſatisfied with ſuch accounts as come to him from his forefathers: a farther degree of knowledge would be of no advantage. A chronological ſeries of 6000 years is juſt as much to be depended on, and to all purpoſes of life is juſt as uſeful and inſtructive,

inſtructive, as one of as many millions. Let Chriſtians then adhere to their own belief; but let them not ſcoff at the Hindoo. He thinks himſelf right; and why ſhould it be their buſineſs to prove to him that he is wrong? or to put him out of conceit with the old and eſtabliſhed religion of his country.

The mythological ſyſtem of the Hindoos, a ſyſtem fraught with charity and benevolence, will not, of courſe, be found reconcileable to either the Moſaical account of the creation, or of the deluge. We have already mentioned their joogs, and their denial of the univerſality of the flood; but they yet go farther: they deny the poſſibility, if the deluge even did take place, of one ark being capable of holding all that it is ſaid to have contained. Admitting, ſay they, that the waters, as a juſt judgement from God, did ſpread themſelves over the face of the earth

earth in the 1656th year of the Chriſtian world, and that "the length of the ark "was three hundred cubits, the breadth "fifty cubits, and the height of it thirty "cubits," and that it was one hundred and twenty years in building, how can it be reconciled to common ſenſe, that, "beſides Noah and his family, two of "every living thing ſhould go in, toge-"ther with their food?" — Were there not elephants, rhinoceroſes, camels, and all other animals, in thoſe days, as well as in theſe? — Nay, do not the horns, bones, teeth, and other exuviæ, that we ſee dug up in different parts, prove to us to demonſtration, that there were even larger races of animals formerly, than there are at preſent? And how can we credit that ſtory, which ſays, they crouded all into a ſpace inadequate in every reſpect to the admiſſion of ſo numerous a hoſt?

FRAGMENT

## FRAGMENT XXXIV.

IN this manner the Hindoo ſupports his ground. Speak to him of faith, he confeſſes he has it in his own ſcriptures. Speak to him of the poſſibility of all things in the hands of Providence, he acknowledges it; but he cannot reconcile it to himſelf, why he ſhould relinquiſh the text of his own Beid and Shaaſta, which he believes unſophiſticated, for that of the Bible, which he is told is erroneous, and in many parts inconſiſtent. Reaſon — common reaſon is all that he hath to go upon; and while that does not militate againſt morality, he moſt aſſuredly is entitled to the indulgence of every follower of even the law of Moſes.

Revelation

Revelation is the only clue, as we have already repeated, capable of guiding a wanderer through the dark. But, in proportion as the Hindoo is determined, though candid and moderate in his denial of certain points, you may readily conceive how his indignation can effervesce, when he is told, that a certain Academician in the West has laboured to prove the actual existence of a race of giants, who could pile mountains upon mountains, and to whom "the children of Israel appeared "as grashoppers in the field." That he has, with true mathematical exactness, given a scale of their dimensions; and that he concludes his essay with saying, "Who can be persuaded that Noah, had "he been no bigger than we are, would "have been capable of building the ark "that saved mankind;—an ark which "could not have been capacious enough "to contain all the animals he was com-"manded to lodge in it, unless the cu-

" bits of ſcripture be taken for cubits of " giants?" And that another, treading in the ſteps of this viſionary, has boldly ventured to declare, that Adam's ſtature was one hundred and twenty-three feet nine inches; — Eve's, one hundred and eighteen feet nine inches and three quarters, (exact even to the quarter of an inch!) — Noah's, twenty feet ſhort of Adam; — Abraham's conſiderably reduced, not being above twenty-eight feet; — Moſes, thirteen feet; and Hercules no more than ten feet.

I will not pretend to vouch the truth of that hiſtorical anecdote of a prince of the Dynaſty of Ghizri, who, in an incurſion into Hindoſtan, is ſaid to have found a ſtone in a temple, with an inſcription on it, which denoted it to be upwards of forty thouſand years old. The identity of the ſtone may have been indeed ſuch as is recorded; but the epoch

of

of the engraving may very readily be doubted. This, however, as it may. The age of the Hindoo nation is incontrovertibly very great. A hiſtory at this day even exiſts, complete in all its parts, which was compoſed upwards of two thouſand years before the coming of the Meſſiah, and which treats of the foreign and domeſtic regulations of the government of Hindoſtan for ſeveral millions of years preceding: and what is more remarkable, it was declaredly compiled for the purpoſe of inveſtigating the creation, and the progreſs of man. Nor is this eſteemed a record of any great antiquity. They have other annals, they ſay, of a much older date.

In whatever light then theſe pretenſions of the Hindoos may be conſidered, and however erroneous we, as Chriſtians, muſt neceſſarily hold them to be, they yet give us ſufficient evidence to conclude,

that the Hindoos are of higher antiquity than any other nation we read of. They were the firſt civiliſed people among whom the arts of mechaniſm and manufacture flouriſhed, who encouraged the wholeſome ſpirit of commerce, and who formed themſelves into an immenſe community, ſtrictly regular and humaniſed.

FRAGMENT

## FRAGMENT XXXV.

THE earlieſt accounts we have of the Hindoos, are from the Greeks. The Greeks knew them, however, but little. All we can learn from that nation is, that the Hindoos were then ſuppoſed a civiliſed and an ingenious people, but that they leaned conſiderably to idolatry. Nor has this latter opinion wanted ſupport from more modern nations, who have had the means, could they have prevailed on themſelves to have taken the trouble, of inquiry. The ſimple fact is, both ancients and moderns have been miſtaken, who have looked upon the Hindoos as idolators. The very reverſe is the caſe with all their Brahmins, and with all ſuch others, as have allowed themſelves

to diſcriminate between what is intended as a ſpur, as an incentive to the common people, who are in all countries incapable of deep reflection; and that which is the genuine practice and belief of the wiſer and better ſort.

That the Hindoos make uſe of images is certain; and that thoſe images, under various names and forms, are ſtrongly indicative of Polytheiſm, is equally certain. But the truth is, and the Brahmins heſitate not to declare it, that they neither have faith in idols, nor do they believe in a plurality of gods. To amuſe the multitude, indeed, who either cannot, or will not think for themſelves, they acknowledge, that a little of prieſtly trick is uſed in the externals of their religion; and that to draw and fix that multitude to a reliance on the Divinity, it has been found neceſſary to tolerate a ſymbolical worſhip of the attributes of a God: — A

God,

God, omniſcient, omnipotent, and eternal. And they farther confeſs, that, to prevent a too-ſcrutiniſing inveſtigation of the ways and means they have found it expedient to uſe, a more than ordinary addreſs of impoſition hath been played off on the diſciples of the Shaaſtâ. The common herd, ſay they, are not to be truſted with thoſe myſterious points, which are committed only to the elect of Brahma.

Thus, as in all countries, where the prieſthood have at any time been paramount, the ſcriptures (thoſe of the church of Chriſt not excepted) have been rigidly kept from the ſearching eye of the laity. I do not mean to inveſtigate the general and particular uſages of the Hindoo religion: it would be beyond my reach. Neither ſhall I pretend to contradict the aſſertions of thoſe Chriſtian miſſionaries, who have declared the Brahmins to be believers of a Trinity, a Creator, a Pre-

ſerver, and a Deſtroyer. Theſe matters come not within my province. I confine my inquiries to manners, cuſtoms, and moral conduct.

The Brahmins, or Prieſts, who originally framed the theological ſyſtem of the Hindoos, took eſpecial care that, in the gradations of ſociety, they, as a branch ſelected and devoted to the ſervice of God, ſhould hold the pre-eminent ſituation. — "The principle of truth," ſay they, "created Burmhà; he afterwards created "the Brahmin from his mouth; the "Chetteree from his arms; the Bice "from his thighs; and the Sooder from "his feet. The firſt three in regular "gradations of eminence — the latter "to be ſervants to the whole." By this diviſion, you ſee, four great tribes, or caſts, were formed, each confined to a certain diſcipline, purpoſely adapted, and rigidly enjoined in the fulfilment, by the moſt

moſt awful ſolemnities of religion. And that no confuſion ſhould at any time ariſe amongſt the tribes, it was given as a law never to be deviated from, (excepting on pilgrimages, or at places of public worſhip, where an unavoidable intermixture could not but take place) that they ſhould not keep company with each other; neither eat, drink, nor intermarry: and farther, the occupations of each caſt were ſettled by theſe ſame Brahmins; and it was directed, that every child ſhould follow the profeſſion of his father.

This diviſion, indeed, into diſtinct claſſes, and hereditary occupations, is not confined to the Hindoos. The records of other nations afford us proof of a like ſingularity. The Jews in particular. "So ſhall not the inheritance of the chil-"dren of Iſrael remove from tribe to "tribe; for every one of the children of "Iſrael ſhall keep himſelf to the inheri-

"tance

" tance of the tribe of his fathers, and " every daughter ſhall be wife unto one " of the family of the tribe of her fa- " ther."

But however conſonant to the Jewiſh ordinances, or however beneficial in ſome reſpects to ſociety, the evils attendant on this diviſion of the Hindoos into caſts have been manifold. I will only ſpeak of one; it has been a crying one indeed. Probably it may have been a deviation from the original intent — I will fain hope ſo. Mankind could never have been ſo bad, as premeditately to have eſtabliſhed it from the beginning. I allude to that miſerable race of beings, that ſuppoſed refuſe of all the other tribes of Hindoſtan, the Pulliyars, or Chummars. It ſcarce is to be credited, that a humane, a civiliſed people, ſuch as the Hindoos, that they ſhould deliberately adjudge a wretched number of men to the baſeſt, the

the vileſt offices of ſociety, and that too from their very births. Unaccountable perverſion of the human mind! — The mild, the gentle Hindoo dooms the child of the ſame ſoil to every menial ſervice that is ſhocking and diſgraceful. He even admits that one of a ſuperior tribe may murder him on the ſpot, if by accident he ſhall touch him*. There, as in days of yore, when old Joſhua curſed the Gibeonites: "Now, therefore, are ye curſed; "and there ſhall none of you be freed "from being bondmen, hewers of wood, "and drawers of water." As I ſaid before, I hope this is a deviation from the

* It is not unworthy of remark here, that the Pulliyars on the Malabar ſide of India, are known to live generally in trees; and that on ſight of a Brahmin they are obliged to cry with as audible a voice as in their power, Yahû! Yahû! that no accidental encounter ſhould contaminate the ſacred order of Burma. And hence, perhaps, the ground-work of that picture of deformity delineated by Swift in his Gulliver's voyage to the Houyhnhnms.

original

original intent. It bears ſtrong marks that it is ſo, and I rejoice at it, though it affords not a little aſſiſtance to that wild paradox, which aſſerts, that the cultivation of the arts and ſciences has been the cauſe of the unhappy and pernicious inequality which ſubſiſts among mankind.

FRAGMENT

## FRAGMENT XXXVI.

"THE Brahmins, as a branch peculiarly "devoted to God, took eſpecial care in the "gradations of ſociety, that their tribe "ſhould hold a pre-eminent ſituation." So ſaid I in the laſt fragment, and ſo I repeat it. Nor can any proof of this be ſtronger than the very ſpirit and letter of thoſe laws which they themſelves framed for the puniſhment of thoſe offences. "If a man ſtrikes a Brahmin," ſays the Gentoo code, "with his hand, the ma-"giſtrate ſhall cut off that man's hand. "If he ſtrikes him with his foot, the "magiſtrate ſhall cut off that foot; and "in the ſame manner with whatever "limb he ſtrikes a Brahmin, that limb "ſhall be cut off." But this relates only

to

to a Chetteree, or a Bice. The Sooder again is in a worſe predicament; for if he, poor fellow! only "ſits upon the "carpet of a Brahmin, the magiſtrate, "having thruſt a hot iron into his but-"tock, and branded him, ſhall baniſh "him the kingdom, or elſe ſhall cut his "buttock off entirely."

Having gone thus far with reſpect to offences which may be committed againſt the ſacred character of the Brahmins, their next care was to eſtabliſh ſuch doctrines as ſhould effectually ſcreen their own fraternity from exemplary puniſhment. To this end they ordained, that "a Brahmin ſhould not be put to death "upon any account whatever;" even for theft, "where the magiſtrate would "put to death a man of any other caſt." Even for theft ſo circumſtanced, "a "Brahmin ſhould not be put to death; "but, according to the nature of his "offence,

" offence, he ſhould have his effects con-
" fiſcated, and be baniſhed from the
" kingdom; a chain ſhould be faſtened
" about his leg, and he ſhould be made a
" ſlave; he ſhould be confined in priſon
" for life; he ſhould have the mark of
" the Pudendum Mulieber upon his fore-
" head with a hot iron, and be baniſhed
" from the kingdom; he ſhould have his
" eyes put out, and the hair of his head
" ſhould be cut off:" but upon no account whatever ſhould he be put to death.

From theſe eſtabliſhed principles in the laws of the Hindoos, it is evident the Brahmins were from the beginning careful that their order ſhould excluſively be exempt from all capital coercion. I mention it not ſo much as an extraordinary trait in the character of theſe people, as that it is an indiſputable contradiction to the aſſertion of thoſe writers, who ſay, " that though the Brahmins were

" the authors of the laws, it never could " be diſcovered, that they had ſcreened " themſelves from the puniſhment of " death."

It is a juſt, and a generally-received opinion, that the pretenſions of any particular order, if not checked in time, muſt neceſſarily produce an arrogance of ſupremacy, and a pride of diſpoſition, which it will be finally difficult to controul. The ſovereign, left to the guidance of his own will, and unreſtrained by law, ſoon ſprings into the tyrant. The man of the church, puffed up with pride as the miniſter of God, binds, fetters, the reaſon of his flock, and even changes the nature, the eſſence of common ſenſe. Nobles, again, ſpurning at royalty, ſink into that hydra of deſpotiſm, an ariſtocracy; while a populace, left to themſelves, and unreſtrained in their career, trample on even the firſt principles of ſociety; drag

drag forth and encourage the grand cauſes of diſorder; exiſt but in confuſion, and in the deſtruction of thoſe whom fortune may have placed in a more eminent ſituation.

From theſe palpable poſitions, it is clearly demonſtrative, that collateral checks are requiſite in every ſpecies of government. No one man, or body of men, ſhould be above the wholeſome ſeverity of law; nor ſhould any order, even that, the moſt ſacred, of kings, be unamenable to juſtice, or independent of thoſe ties which have been the cement of union, and the firſt cauſes of their own pre-eminent ſituation. It is aſtoniſhing, however, to what a miſerable degree of degeneracy the human mind is capable of declining. As a dog, man would ſeem more eager to careſs the hand that wounds, than the hand that is lenient and befriends him. How common is the ſtate of ſlaviſh ſervitude!

Look round the world — ſee how many millions are born and bred in indigence and miſery! What are their complaints? None. Envy they the maſters who tyranniſe over them, and wallow in riches, the ſweat of their unhappy brows? No. They neither envy nor condemn the affluence of others. In the original diſtinction of things, they look upon themſelves to have been ordained to an inferior ſtate. Thoſe who are more proſperous, they believe to be more entitled to it. They work, they labour for their lords, without repining. Bounded in their views, they deſire no better. They even conceive a free people more unhappy than themſelves.

We will not here again enter into a diſcuſſion of the freedom of man, and of the ſuppoſed liberal bent of his natural diſpoſition. It is a knotty ſubject, abounding in contradiction. We ſhall, there-

fore, return to the Brahmins of the Hindoos, who, ſcreening themſelves from capital puniſhment, may murder without even the fear of death. What a victory muſt they have gained over the judgement of mankind, ere they could have eſtabliſhed this ſupremacy! Once acquired, the ground was ever after tenable. How eaſy to ſubdue the will of others, when aided by religion, and the ſanctity of a holy character! How practicable to influence private families, and even public councils, when once ſuperſtition has ſpread itſelf abroad!

## FRAGMENT XXXVII.

THE Brahmins, from the origin of the Hindoo government, have uniformly maintained a prodigious ſuperiority over all other claſſes. The ſacred character, the exemption from labour, (I allude here to thoſe dedicated to religion, the common herd of Brahmins being trained to all ſorts of profeſſions) and the ſecurity they have enjoyed, have invariably afforded them leiſure to plan, and opportunity to proſecute meaſures, for the preſervation of the rights and excluſive privileges of their order. But, independent of this, the generality of Brahmins are firmly convinced (and nothing ſo buoying to the human mind) that they are the firſt in rank of created beings. Did we not

ſpring

ſpring from the mouth of the Father? and is not the mouth the channel of communication, the choſen mode whereby wiſdom and underſtanding are diffuſed to the children of this world? — Proceeding from the mouth, therefore, are we not eſſentially exalted above all other tribes whatever? Burmha ſo determined it from the beginning: he ordained it.

But, notwithſtanding this divine predilection in their favour — notwithſtanding their riches and their great numbers — notwithſtanding that infatuation in the other caſts, which attributes to an original turn of chance, and not to trick and uſurpation, the ſuperiority which the Brahmins claim — notwithſtanding all theſe ſureties, they ſtill are obliged, from a neceſſary precaution, to hold the conſciences of all their inferiors in a ſatisfied and contented ſtate, though at the ſame

time in their immediate and abſolute diſpoſal. How they effect this, is by thoſe common means of aſcendancy which prieſts have evermore employed when they have been admitted temporal as well as ſpiritual directors.

In every ſociety, in every family, a Brahmin holds the preciſe ſituation of a Chriſtian father profeſſor in a Catholic country. He is called the Gowrroo. His functions are to watch over the moral and religious conduct of thoſe who commit themſelves to his charge. He is to ſee that they deviate not from the right road: in ſhort, he is to be their oracle both with regard to the affairs of this world, and to thoſe of the world to come.

Every man of an order that is compelled to ſupport itſelf by impoſition, has a line of diſcipline and deportment preſcribed

preſcribed to him. All paſſions, but thoſe which promiſe advantage to the confederate body, it is neceſſary he ſhould ſtifle in their infancy. In the great drama of life, a part is to be acted. He, therefore, who is tutored beſt, and who has ſtudied it moſt, is likely to perform it to the greateſt admiration, and ſo as that the greateſt poſſible benefit ſhall reſult to thoſe who are immediately concerned in his ſucceſs.

We have already ſaid, that the diviſion of claſſes among the Hindoos was, from the beginning, rendered hereditary; that of the Brahmins pre-eminently ſo. From this circumſtance, as well indeed as from a variety of other matters, touching the Brahminical character, a conjecture may very well be admitted, of the Brahmin and the Levite having formerly borne ſome affinity to each other. "And the

" prieſt's officer ſhall be theirs for a per-
" petual ſtatute; and thou ſhalt conſe-
" crate Aaron and his ſons." The Levites, indeed, were not the elect of ſo civiliſed, though they were the choſen of a more favoured people. The rules laid down for the two tribes, however, appear to have been eſſentially the ſame. To the Levites wine was forbade: wine was forbade to the Brahmins. The contact of uncleanlineſs was declared abomination in the Levites; ſo was it in the Brahmins: but that which manifeſts the ſimilitude in the greateſt degree, and the real conſequence of both, was, that, in like manner with the Levites, " the Brahmins
" were ordained to aſſiſt the magiſtrate's
" judgement in difficult caſes."

At the ſame time, that in moſt points the Levitical and Brahminical characters may be ſuppoſed the counterparts of each other,

other, there are yet a few diſtinctions, which, marking the diſpoſitions of the reſpective nations from which they ſprang, evidently ſhew that the firſt cauſes, amongſt either a ſanguinary or a gentle people, may be intrinſically of the like nature, though different in their effects.

The ſacred character of the high prieſts of Iſrael, we know, was as firmly eſtabliſhed as that of the Brahmins of Hindoſtan; yet it was not ordained by the laws of Moſes, as it was by the laws of Burmha, that "there was no crime in "the world ſo great as that of murdering "a Brahmin. That the magiſtrate ſhould "neither deſire the death of a Brahmin, "nor ſhould he cut off his limbs."— The views of both were indeed ſelfiſh. Both Brahmins and Levites aimed at the uncontrolled rule and direction of the inferior

ferior orders. But yet the perſecuting principle of the one, was the principle in moſt abomination with the other. That which would draw forth fire and ſword from the anointed of the Lord to accompliſh, would draw forth fire and ſword in the Brahmin to prevent. Circumciſion or deſtruction formed the alternative of the one; innovation was that alone which could rouſe the other either to wrath or indignation. "We want not," ſay the Brahmins, "that others ſhould turn pro-"ſelytes to our form of worſhip. Let "all men adhere to the religion of their "fathers. The tolerating ſpirit that pro-"vided for this in our holy laws, effec-"tually debarred our admiſſion even of "converts."

In fact, there is a ſtriking reſemblance in the features of the Levite and the Brahmin, though there are, it muſt be confeſſed,

confeſſed, ſome few contradictions. "God, "in times paſt," ſays St. Paul, "ſuf- "fered all nations to walk in their own "ways. He that feared the Lord, and "worked righteouſneſs, with him was "acceptable."

## FRAGMENT

## FRAGMENT XXXVIII.

AS the claſs of the Brahmins is the moſt exalted, ſo is it the moſt learned, and the beſt informed of the Hindoos. Their charity is great, and their morality, excepting a few deviations, is ſimply profound. I will not aver that they are either ſuch philoſophers, or ſuch wonderful good men in theſe days, as they are repreſented to have been ſeveral centuries ago: I very much fear they have degenerated; but that they ſtill bear all the viſible ſigns of benevolence and of ſelf-denial is certain. A great deal, however, is cloaked under ſanctity, which too frequently is the ſcreen of a multitude of ſins.

In

In the courſe of many years acquaintance with ſome of the preſent race of Brahmins in Hindoſtan, I muſt acknowledge my diſappointment in not having met with one who could in any manner anſwer the character of the Brachmans, as held out to us by the ancients. What ſentiments are put into the mouths of thoſe philoſophers during the courſe of Alexander's expedition! — "Heaven is to us," (ſaid they) "the nobleſt ſpectacle. We "admire, we rejoice at the order, the "œconomy, the regularity of its mo- "tions. We are raviſhed in contempla- "ting the Sun mounted on his purple "car, and travelling through the realms "of light, till he returns at the end of "the year to the point from which he ſet "out. From heaven we turn our eyes "to the earth, and behold there the ſpec- "tacle of nature, whoſe works appear "lovely, admirable, and incomprehen- "ſible. The notes of the birds, the

"mur-

" murmuring ſtreams, the flowers, nay,
" a ſingle leaf, ſufficiently employs our
" thoughts, and abſorbs our attention.
" We warm ourſelves in the ſun beams:
" the dews refreſh us. We waſh in the
" rivers. We eat the herbs and roots
" which the field produces. The earth
" ſerves for our bed — Cares never diſturb
" our ſleep. Peace of mind preſerves
" our thoughts always free. Our inde-
" pendency delivers us from fear, and
" from ſubjection of every kind. We
" look upon each other as brethren,
" whom nature has made equal, (al-
" though government finds a neceſſity
" for political diſtinctions) and as the
" children of one Supreme God our fa-
" ther, who ought therefore to ſhare
" alike the inheritance he has given us."

" You know not the one God, who
" is," ſay theſe very ſame Brachmans in a letter to Alexander, " and you adore a
" mul-

" multitude of gods that are not. You " place many of them in heaven, and " yet aſſign them the direction of ſeveral " parts of your body. Minerva reſides " in the brain, as in the ſeat of wiſdom. " Juno governs the impetuous motions " of the heart. Mercury, your god of " eloquence, dwells upon the lips. Her- " cules gives force to your limbs. Cupid " inſpires you with ſentiments of tender- " neſs. Bacchus gives you taſte. Your " aliments are under the care of Ceres. " Venus procures fruitfulneſs. Jupiter " opens the organs of reſpiration. And " Apollo, ſo famous for his addreſs, con- " ducts your fingers in playing on muſi- " cal inſtruments.

" What divinities are here! How nar- " row are the bounds of their power, " inſomuch, that they either will not, " or cannot change their reciprocal func- " tions! Their oppoſition is manifeſt,

" even

" even from the very worſhip you pay " them. You muſt offer a bull to Jupi- " ter; a peacock to Juno; a wild boar " to Mars; a goat to Bacchus; a ſwan " to Apollo; a deer to Venus; an owl " to Minerva; cakes to Ceres; and ho- " ney to Mercury. Hercules will have " branches of poplar to adorn his ſtatues " and altars. Cupid will have none but " roſes.

" Are ſuch gods as theſe capable of " promoting human felicity? Speak but " the truth, and you will own, that they " are your own paſſions canonized. You " may diſcover yourſelves alſo, in the di- " vinities with which you have filled " your hell. It is eaſy there to find your " own crimes under honourable ſymbols. " The Eumenides are your fallacious " thoughts. Tiſiphone is the reproach " of a conſcience loaded with crimes. " Tantalus, your inſatiable covetouſneſs.

" Cer-

" Cerberus expreſſes the puniſhment due
" to ill ſpeaking. Hydra is your vices
" reviving as often as they are cut off.
" Pluto himſelf, thrown down from hea-
" ven, teaches that you are degenerated
" like him, in forgetting that ſole Being
" to whom you owe your origin. O un-
" fortunate nation, whoſe religion is your
" crime while living — your puniſhment
" after death!"

## FRAGMENT XXXIX.

THE foregoing expoſition of the heathen mythology by the Brachmans, requires no gloſſary. It was pithy if it was given; but I can ſcarcely conceive it to have been ſo. It is too glaringly contradictory to the mild and tolerating ſpirit of the Hindoo ordinances, which peculiarly inculcate the doctrine I have already noticed — "Let all men adhere to "the religion of their fathers." The ſtory, however, is told us; and though not a very civil one, on the part of the Brachmans, it yet poſſeſſes this advantage, that it in ſome degree accounts for the high encomiums ſo laviſhly heaped by the ancients on that extraordinary tribe of philoſophers.

Plutarch

Plutarch, indeed, affords other inſtances of the free-ſpoken diſpoſition of thoſe gentlemen. In the midſt of the violences that were committed on account of the revolt of the Brachmans, ſays he, Alexander thought fit to make trial of their boaſted wiſdom, by ordering ten of them into his preſence, whom he commanded to anſwer ſuch queſtions as he ſhould propoſe to them; threatening ſuch as anſwered amiſs, with death, and appointing the eldeſt of them to be the judge. He aſked the firſt, "Which, in his opinion, "was moſt numerous, the living or the "dead?" The Brahmin replied, "The "living, for the dead are not." He aſked another, "Which of all animals "was the moſt ſubtle?" — "That," ſaid the Brahmin, "whatever it be, with "which mankind are not yet acquainted." Of another he demanded, "What the "arguments were by which he perſuaded "Sambus to revolt?" — "But one,"

returned the Indian: "I told him he "ought either to live free, or to die in "the endeavour to do ſo." Another was required to tell him, "Whether night or "day was the oldeſt?"—"Day," anſwered the philoſopher, "by one day at "leaſt." But, perceiving that Alexander was not ſatisfied with this anſwer, he added, "You ought not to wonder, Sir, "if ſtrange queſtions meet with odd re-"plies." One of them he aſked, "How "a man might be exceedingly beloved?" His anſwer was, "If he be very power-"ful, and at the ſame time, be not very "much feared." To another this queſtion was propoſed: "How ſhall a man "act to be thought a god?"—"Let "him do," replied the Brachman, "what "by no other man can be done." The laſt of them being aſked, "How long a "man ought to deſire life?" anſwered, "Till death ſhall become more eligible."

When

When all had anſwered, Alexander commanded the judge to give ſentence. "All I can ſay," replied the old man, "is, that every man has anſwered worſe "than his fellow."—"That is falſe," ſaid Alexander, "and thou ſhalt die firſt, "for having paſſed ſo foul a ſentence." "Not ſo, Sir," replied the Brahmin very coolly, "if you mean to keep your "word, for you ſaid, he ſhould die firſt "who anſwered worſt, which I have not "done, becauſe you have not hitherto "aſked me any queſtion." This pleaſed the King; and he not only diſmiſſed them without injury, but he gave them conſiderable preſents.

Thus ſpeaks the ſagacious Plutarch of a ſect of people, whom, perhaps, he never had an opportunity of knowing. They however did exiſt, and their wiſdom might have been great: I cannot doubt it. All

I ſhall ſay is, that their deſcendants, I am afraid, have very much degenerated.

I have already explained the diviſion of claſſes among the Hindoos. I ſhall now endeavour to give you an idea of the vulgar Hindoo ſtory of creation, and their notion of the univerſe. They declare the revelation of it to have come immediately from Brahma (or Burmha) himſelf. In one Almighty God they inconteſtably believe. They acknowledge his omnipotence, and ſay, that from him all things proceeded. They likewiſe believe in a plurality of worlds. Worlds have ariſen, ſay they — they have flouriſhed — they have been annihilated. Others again have ſprung up in their room; or thoſe that have been deſtroyed have undergone a re-creation.

Learned men tell us, that the Indians believed this planet of ours to have been a work

a work ſpun by a ſpider, and that it is to be deſtroyed when the work returns into the bowels of that inſect. But here they have miſunderſtood the Indians. The followers of Brahma are much more rational: at leaſt we ſhould ſay ſo, as they in fact approach very near to the belief eſtabliſhed for Chriſtianity. They never really credited this puerile conceit. If ever uſed, they uſed it figuratively. Eaſterns have always been famed for fanciful expreſſions.

As Providence, ſay they, in the Heaven of Heavens, was once contemplating the powers of exiſtence, a thought ruſhed into his mind of a ſomething beautiful that he ſhould create in likeneſs to his own image. When, lo! the unſubſtantial idea inſtantly preſented itſelf corporeal, in the ſhape of a woman. But ſo ſweet an object could not in charity be permitted to exiſt a ſolitary being. The

Divinity therefore willed forth a partner of a leſs lovely ſhape, but ſtrong, and calculated for labour. Him he called man. To theſe he conjointly gave a world, which he breathed into exiſtence; together with all that it contained, from the leaſt to the greateſt: and from beings, ſuch as theſe — children of Heaven — ſprang the various and innumerable races of mankind.

It is a clear point, from this original creation of male and female, that the Hindoos ſhould ſuppoſe polygamy not only unauthoriſed, but highly criminal: for could it have been in the leaſt reconcileable to the intentions of Providence, the plurality of wives would unqueſtionably have been given to the firſt man, who had the mighty buſineſs on his hands of beginning the peopling of the world, and not to his deſcendants, when that very world ſhould be tolerably well ſtocked. But this

this deviation from pre-eſtabliſhed principles has been no more in the Hindoos than what the Jews themſelves and others have alſo been guilty of. Had Adam any other than Eve? yet Moſes expreſsly warranted polygamy to the children of Iſrael. Even St. Auſtin admits the practice to have been innocent.

FRAGMENT

## FRAGMENT XL.

ONE female to a male, according to the Hindoo account, we ſee was ſufficient in the beginning. A diſproportion afterwards became tolerated — for I will not ſay it was neceſſary: and woman then deſpoiled of her right, fell under the ſubjection and the tyranny of man. Polygamy, however, has not ſo invariably prevailed among the Hindoos, as it has among other Aſiatic nations. Polyandry obtained at one time or other amongſt them, as may be collected from their hiſtory. I cannot preciſely aſcertain the exact period at which a plurality of huſbands was allowed. Their Shaaſtas, however, expreſsly permit it; and that is evidence ſufficient of the fact.

This

This extraordinary victory of the female over the male, (and why ſhould not woman have her day as well as man?) ſpread itſelf a conſiderable way. Beſides the people of Thibet and Boutân, who retain the practice to this hour, the Giekers, a race of mountaineers on the confines of Cabul and Candahar, and from whom the Affghans, agreeably to Feriſhta, are deſcended, had the cuſtom of polyandry among them. That the practice ſhould be perpetuated, they ordained that infant females ſhould be butchered by their parents in the market place, if there were not thoſe who would immediately purchaſe or agree to maintain them. But polyandry never exhibited ſuch bloody ſcenes in Hindoſtan; nor is a veſtige of it now to be met with.

A mind, warped a little by local prejudices, in contemplating theſe unfair connections, is apt to ſhudder at polyandry,

dry, while at the ſame time it will perhaps but faintly condemn polygamy. And why ſuch partiality? Why ſhould man be privileged in a number of wives, and woman be arbitrarily confined to a ſingle huſband? If the pre-determined order of nature is to be infringed, in the name of all and every of our common rights, let each ſex be indulged in the ſame uncontrolled liberty of ſelection. The abomination is not greater on the one ſide than on the other. The Gieker (who, by the way, is traced from Egypt, the old hive that we have ſo often mentioned) is not in the eye of reaſon, whilſt ſimply conſidered as a polyandryiſt, a jot leſs reprehenſible than the leſs hardy, though more luxurious, Hindoo. It is even a doubt with me, if both one and the other are not in their ſentiments as delicate, and in their actions as pure and pardonable, as the ſticklers for that poſt-obit ordinance of the Jewiſh lawgiver,

which directed that the huſband's brother, after the huſband's death, ſhould marry the huſband's widow, otherwiſe that the widow ſhould, "in the preſence of the "elders, looſe his ſhoe from his foot, "and ſpit in his face, for not building "up his brother's houſe."

However this may be, the Hindoos marry whilſt very young — ſometimes at the age of three or four years — the time agreeably to popular opinion favourable to it, being at the conjunction of the planets Briſput and Soohk, or Jupiter and Venus. They come together even before their childiſh days are at an end. It has been obſerved, that children of the torrid zone are remarkably forward, when brought into compariſon with thoſe of a colder region. The offspring of the ſun can walk at an earlier day than the children of froſt and ſnow can ſtand alone: their ideas are even quick and penetrating, when

thoſe

thoſe of northern climes are dull and heavy, and, as it were, intellectually unformed. But this premature growth effectually entails as premature age. The ſtate of puberty ſoon arrives — grey hairs quickly follow — thirty or forty is as much advanced as ſixty is in a climate leſs debilitating to the human frame.

In treating of the probable effects of the early marriages of Aſiatics, it has been generally agreed, that the fine-ſpun texture of the natives is to be primarily attributed to a too-early cohabitation: for how is it poſſible, ſay naturaliſts, that the embryo can ſufficiently be nouriſhed, when the whole aliment is eſſential to the growth of the mother? or that nature can be ſuppoſed to have ordained the offſpring to be produced before the parent hath got out of a ſtate of childhood herſelf? Such reaſoning as this, I confeſs, is plauſible; but it will not, I believe,

bear

bear the teſt. Daily obſervation ſhews, that the moſt robuſt men are born of females ſtill unentitled to the name of women. Hindoſtan, in the northern parts, admits the proof; Ruſſia confirms it.

The inhabitants of Ruſſia, (for the northern Hindoos lie at too great a diſtance from Europeans in general to be eaſily judged of) from their earlieſt days, accuſtom themſelves to the habit of alternate cold and hot bathing; from the waters of the one plunging into the waters of the other. By this means, and by other artificial helps, the ſtate capable of child-bearing is ſo anticipated in Ruſſia, that women are known to be mothers at thirteen years of age. The conſequence, indeed, is fatal. The exceſs of premature relaxation which it occaſions, engenders a variety of diſeaſes. The organization, even in that bracing climate, becomes enfeebled. Women early begin to feel all the

the miſeries of a worn-out conſtitution. They even in the prime of years verge towards the tomb. Few of them but pay the tribute of nature long before their diſſolution could have been ordained in the common courſe of things. But ſtill the offspring of ſuch parents are unaffected by this forced, this hot-bed exiſtence. So far from being puny or enfeebled, they bring with them into life the ſtrongeſt marks of health. Vegetation ſeems to have commenced, if we ſhould judge from the vigour of their frames, in its moſt proper ſeaſon.

But this cuſtom of early marriages, more prevalent among the Hindoos than among the Ruſſians, has not univerſally been followed by the diſciples of the Shaaſta. On the iſland of Ceylon a different practice is obſerved. Marriages are not only later, but polygamy is under certain reſtrictions. As the North American

rican with his ſcalps, ſo the Ceylonian with the heads of his enemies, pleads the violence of his paſſion. The ſlaying an opponent in battle is the firſt requiſite towards an admiſſion into the married ſtate. The door then becomes open; and it is afterwards to reſt with himſelf what number of wives he ſhall take to his arms. Should he have a mind for fifty, fifty are procurable; but a head muſt be preſented for each. And Saul, when he wiſhed that David ſhould fall by the hands of the Philiſtines, directed him "to bring, as a dowry, one hundred "foreſkins of the Philiſtines;" which, when David had accompliſhed, Saul beſtowed upon him his daughter Michal "in marriage."

## FRAGMENT XLI.

IT is not eaſily reconcileable to European ideas, that a people boaſting of ſome refinement, as the Hindoos may juſtly do, ſhould in the moſt public manner be guilty of every ſpecies of indelicacy to their females. Many nations have the cuſtom of immuring their women; but the Hindoos are ſingular, I think, in the groſſneſs of their ordinances relative to them. "A woman," ſay they in their code of laws, "is never ſatisfied "with man — no more than fire is ſa- "tisfied with burning fuel, or the main "ocean with receiving the rivers, or the "empire of death with the dying of "men and animals. She has ſix quali- "ties: — the firſt, an inordinate deſire of "jewels

" jewels and fine furniture, handſome " cloaths, and nice victuals; — the ſe- " cond, immoderate luſt; — the third, " violent anger; — the fourth, deep re- " ſentment; — the fifth, the good of " others appears evil in her eyes; — the " ſixth, ſhe is invariably addicted to bad " actions. For theſe reaſons, it is evi- " dent, the Creator formed her for no " other purpoſe than that children might " be born from her." — " A wife ſhall " not," continue they, growing with the ſubject, " a wife ſhall not diſcourſe with " a ſtranger; but ſhe may converſe with " a Sinaſſee, (a wandering prieſt) a her- " mit, or an old man. She ſhall not " laugh without drawing the veil before " her face. She ſhall not eat (unleſs it " be phyſic) until ſhe has ſerved her huſ- " band and her gueſts with victuals. " She ſhall not, while her huſband is on " a journey, divert herſelf by play, nor " ſhall ſee any public ſhow, nor ſhall

" laugh, nor ſhall dreſs herſelf in jewels " and fine cloaths, nor ſhall ſee dancing, " nor hear muſic, nor ſhall ſit in the " window, nor ſhall ride out, nor ſhall " behold any thing rare; but ſhe ſhall " faſten well the door of the houſe, and " remain private; and ſhall not eat any " dainty victuals, and ſhall not blacken " her eyes with eye powder, and ſhall " not view her face in a mirror: ſhe ſhall " never exerciſe herſelf in any ſuch agree- " able employment during the abſence of " her huſband."

After theſe tender dogmas with reſpect to unhappy woman — who ſhould be nouriſhed like unto the ewe lamb — who ſhould grow up with her huſband and with his children — who ſhould eat of his own meat and drink of his own cup, and lay in his boſom, and be unto him as a ſecond daughter: — after theſe tender dogmas, the hoary-headed Brahmins, whom the froſt

froſt of age muſt have rendered callous to all the finer diſpoſitions of the ſoul, in the exceſs of their wiſdom, and parental care, farthermore ordained, "That a "man, both night and day, ſhould keep "his wife in ſuch ſubjection, that ſhe "ſhould never be the miſtreſs of her own "actions; for ſhould ſhe have her will, "though ſprung from a ſuperior caſt, "ſhe yet would go aſtray."

When ſentiments, ſuch as theſe, could prevail, when they could formally be interwoven with the laws of the land, conjecture would naturally lead one to conclude, that the brutal ſubordination would be carried a ſtep farther; that an abſolute authority with reſpect to the lives of women would have been granted; at leaſt, that the privilege of caſting them aſide would have been allowed, when no longer captivating, or when the love of variety might

urge their lords to ſeek enjoyment in the company of others. But the laws of the Brahmins, we will do them juſtice, have been more generous in this reſpect. No man is permitted to repudiate his wife at pleaſure. Even "ſhould a calamity happen to any perſon, he may not give away his wife to another man, without that wife's conſent: if ſhe is willing, he then, indeed, has power to give her away."

It is ſomewhat ſtrange, notwithſtanding all this ſeverity of diſpoſition, all this contemptuous treatment of the women of Hindoſtan, that the men are aſtoniſhingly conſtant and faithful to their wives; that the women are remarkably chaſte; and that adultery is a crime ſeldom to be heard of among them. As there is no country, however, where ſuch a general poſition can unexceptionably be admitted, ſo in Hindoſtan

Hindoſtan it has been ordained, that " if " the wife of a Brahmin, by her own " conſent, ſhall commit adultery with a " Sooder, the magiſtrate ſhall cut off the " hair of her head, anoint her body with " Ghee, (butter) and cauſe her to be led " through the whole city naked, and " riding upon an aſs, and caſt her out on " the north ſide of the city, or cauſe her " to be eaten by dogs."

" And it came to paſs about three " months after, that it was told Judah, " ſaying, Tamar thy daughter-in-law " hath played the harlot; and alſo, be- " hold ſhe is with child by whoredom. " And Judah ſaid, bring her forth, and " let her be burnt." — Geneſis. But as human nature is every where the ſame, and as paſſion is too often paramount to reaſon, the intercourſe of the ſexes in Hindoſtan is probably as general and as

well underſtood as in any other part of the world. The blood freezes not in the neighbourhood of the equator. There is a tribe of people in Hindoſtan, who, in appearance, anſwer the deſcription of Elijah the Tiſhbite, "who was an hairy "man, and girt with a girdle of leather "about his loins," who are preſcribed continence and mortification. But I ſhrewdly ſuſpect theſe holy men, theſe Senaſſees, or wandering ſaints, that they do more good towards keeping up the population of the Eaſt than the poor huſbands imagine, who charitably admit them into their houſes. The droves in which they travel through Hindoſtan are inconceivable:—many thouſands of them may be ſeen at a time, all of them athletic fellows, and none of them over baſhful.

I will not repeat to you, what I know you muſt have heard, of the practice of

the Senaſſee to leave his ſlipper or his ſtaff at the door, when he is at prayers with the lady of the houſe. The fact, however, I believe to be as it is repreſented; and I believe it to be farthermore expected by theſe elect of Brahma, that on ſight of that ſignal, the huſband is not to interrupt the pair at their devotions. But the Senaſſees, though infinitely eſteemed, are not excluſively warranted to plume themſelves on the favour of the ladies: they have fellow-labourers in the vineyard. There is a caſt of people on the Malabar ſide of India, called Naïres, who, it is ſaid, are allowed to claim a privilege of gallantry; a privilege ſuperior even to that of the Senaſſees; for what the latter procure by ſtealth and impoſition, the Naïres, inſiſt upon as a right inherent in their tribe *. From theſe circumſtan-

* The Naïres, of whatever condition, go always bare headed; and as a ſign of their ſuperiority and independence, carry a naked broad ſword in their hand.

ces,

ces, therefore, whatever the tenure by which the intercourſe is held, it may naturally be concluded, the Hindoos are not outrageouſly virtuous; but that the men and women are of much the ſame complection with thoſe of other climates.

FRAGMENT

## FRAGMENT XLII.

AT our firſt ſetting out, you will recollect, we determined on adhering to no certain rule in the nature of our inquiries. It would be too preciſe a progreſs for an unpreſuming inveſtigation, which aims at nothing but brevity, and a few ſimple obſervations. We will paſs, therefore, from our laſt ſubject, to a momentary conſideration of that extravagant enthuſiaſm and ſuperſtition which pervades the minds of the natives of Hindoſtan. Prieſt ridden we have already declared them to be: but their infatuated reliance on the wiſdom of their Brahmins is ſingularly aſtoniſhing, though it muſt be confeſſed it has in many inſtances been of conſiderable advantage to them.

We

We have, in a former fragment, taken notice of the influence of the Gourroo in every Hindoo family; we mentioned him as the temporal and the ſpiritual father. The Gourroo himſelf, however, is under the poſitive guidance, as in all ſimilar caſes, of certain eſtabliſhed rules, which it is peculiarly incumbent on him, in common with his diſciples, undeviatingly to adhere to. To enumerate the vaſt variety of religious rites among the Hindoos, would require volumes. We will paſs them over in ſilence therefore, and confine ourſelves to a few of thoſe cuſtoms which are the moſt immediately ſtriking.

Prone to guilt, and apprehenſive from nature, man has always had that ſomething within him, which has urged him to penitence, and has given him to believe, that in baptiſm, or ablution, tranſgreſſions may be forgiven. Hence we ſee the Jews conſidered baptiſm, or waſhing,

as

as an internal as well as an external purification. Chriſtians even followed the ſame idea, and, in like manner with their progenitors, baptiſed not only themſelves, but even their goods and chattels. But although water, from its cleanſing properties, and fire, from its purifying nature, (which hath alſo always been uſed) have both of them been uniformly ſymbols of expiation; yet we are to look for other more probable reaſons for that exceſſive veneration paid by the followers of Brahma to the Ganges, and to the other ſacred rivers of Hindoſtan.

The Egyptians paid a religious worſhip to the waters, under the ſymbol of their god Canopus. The Indians pay a greater — but their adoration is to the element itſelf. The fertility which rivers occaſion in their annual inundations, and that too in countries where grain may be ſaid to be the moſt eſſential article of life, muſt have

have been the original cauſe which led to river deification. Man, in an uncultivated ſtate of ſociety, evermore acknowledges the Divinity in that which is moſt beneficial to him.

Filled with the moſt grateful ſenſations for the bleſſings which were regularly diſpenſed to them in the waters of their rivers — refreſhed and cleanſed by their invaluable ſtreams — the Hindoos were not long in admitting ſuperſtition to ſubſtitute itſelf for gratitude. The foundation once laid, their prieſts found it no mighty difficulty to rear the ſuperſtructure. Ablutions they ſoon declared neceſſary, for cleanlineſs to thoſe in the neighbourhood of rivers — for internal purification to thoſe who might reſide at a greater diſtance. But this was ſtill found inadequate to Brahminical deſires. Impoſition had gone abroad — The root was deeply taken; and hence the clay even of the beds

beds of rivers was capable of being turned to tolerable account. The clay, therefore, was brought into uſe; and it ſtill continues as a moſt neceſſary ingredient in many of their religious ceremonies.

The Ganges, as the largeſt, has always been conſidered as the moſt holy river in Hindoſtan. Thoſe who bathe in it, are peculiarly ſanctified ever after; and as a type of it, are marked on the forehead with a yellow mixture. The water itſelf is ſent in jars, ſealed by the Brahmins, all over the peninſula of India, and ſold at an enormous price. Hindoo princes, living at many thouſand miles diſtance, will drink no other, though the carriage of it coſts them prodigious ſums of money.

The moſt extraordinary inſtance, however, of ſenſeleſs ſuperſtition in the Hindoos,

doos, relative to this element, is in that monſtrous, that inhuman cuſtom, of expoſing their ſick by the ſides of rivers, there to die. It is not uncommon for them even to ſtuff the mouths and noſtrils of the diſeaſed with the mud of the banks, (Hindoo extreme unction!) that a ſpeedier period may be put to their exiſtence. But can any thing be more barbarous! Conceive an aged, or an infirm being, borne down to low-water mark on a pallet, probably not bereft of ſenſe or reaſon, and there left to be waſhed away by the return of the tide, or to be deſtroyed by the firſt ravenous crocodile or tyger! Think not I here exaggerate. The fact is inconteſtable. I have known inſtances of it myſelf. Nay, a very few years only have elapſed ſince an opulent, and a moſt reputable Hindoo, at the Engliſh ſettlement of Calcutta in Bengal, was twice reſcued from the jaws of death by a gentleman who

was

was his friend, and who forcibly dragged him from his relations, who, at his own expreſs command, had carried him on his funeral bier, and had ſtretched him out, to await an inevitable death on the ſhores of the Ganges!

A practice among the Tartars, ſomewhat ſimilar, and another among the Americans, have already occurred to us. I do not recollect many other ſuch ſhocking blots in the human character. The Troglodyte, indeed, when either age or infirmities had made life uneaſy to him, or when he had become uſeleſs to ſociety, ſeldom declined voluntarily putting an end to his exiſtence; or if he did, a friend was allowed to whiſper to him the law of his tribe which enjoined it. If he then behaved well, the previous omiſſion was forgiven, and his name was enrolled with the reſt of his countrymen: but, on the contrary,

if he hesitated at the blow, the brand of coward was stamped upon his character; he was strangled by his companions, and left by them to rot, with his memory, in infamy and disgrace.

FRAGMENT

## FRAGMENT XLIII.

THE Hindoos, though at all times found to be unequal in ſtrength to their invaders, have yet very rarely manifeſted any other than a ſpirited and determined diſpoſition. They are, individually, a brave and courageous people. Want of diſcipline alone hath cauſed them to fall an eaſy prey to their conquerors. In almoſt every page of the earlier periods of the hiſtory of Hindoſtan, even in our own times, many dreadful inſtances are to be found recorded, of the unqualified alternative of the Hindoos to live in freedom, or to periſh.

Sultan Baber, in the 934th year of the Higeira, or 1527th of the Chriſtian æra,

having beſieged Medini Rai, a Hindoo chief, in his fortreſs of Chindery, the Rajahputes made ſeveral deſperate ſallies; but finding every thing in vain, a party of them placed a ſword in the hands of one of their principal officers; (firſt having murdered their wives and children) beſeeched him to reward their faithful ſervices, and attachment to their chief, with death: bent out their necks before him to receive the blow, and even contended who ſhould have the honour of being firſt ſlain: whilſt the reſt, actuated by a more glorious principle of active courage, diſdaining unrevenged, deliberate ſlaughter, and panting with the thirſt of blood for blood, determined on the laſt bold effort of deſpair, the ceremony of the Joar. To this end, they put on their choiceſt garments, ſprinkled themſelves with yellow powder, as is the cuſtom at their feſtivals; then caſting looſe their hair, and devoting themſelves to death,

ruſhed

ruſhed among the foe, and there, dealing out deſtruction, met with that fate which every man courted as he would have courted a crown of glory. The female ſex, even in Hindoſtan, have often exhibited the moſt ſtriking proofs of reſolution. In the reign of Akbar, who died A. C. 1605, a body of his troops invaded the dominions of a certain Hindoo Queen, who had ſhaken off her obedience. The Queen, informed of his approach, aſſembled her army, mounted the royal elephant herſelf, and, with a ſpear in one hand, and a bow and arrow in the other, led on the troops to action. The conflict was bloody — Repeated ſhouts of victory were heard — Her troops, at length, gave way — and ſhe, in attempting to rally them, received an arrow in her eye. She ſtill, however, perſevered — ſhe ſtrove to extricate the arrow from the wound, but all in vain — it remained immoveable, till one excruciating effort, when the ſteel

part broke off and remained behind. Nor was this enough — a ſecond arrow pierced her neck. — Now ſhe fainted. — Unanimated by ſo heroic an example, her forces ſtill retreated. Even her elephant driver endeavoured to carry her from the field. But, quickly recovering from her paroxyſm, ſhe ſaw the miſery of her ſituation. Flight, to a ſoul like her's, was diſgraceful — ſhe diſdained the thought. With a few collected followers, therefore, not amounting to above three hundred, ſhe made another ſtand. Here again ſhe was diſcomfited — her people began to diſperſe, and the enemy were ſurrounding her apace. In this extremity, nothing remained but death. "Come, my brave "friend," ſaid ſhe to an officer who had gallantly fought by her ſide, "come, "ſtrike the blow, and ſave your miſtreſs "from the hands of her enemies." The officer was ſilent — he caſt his eyes on the ground — he wiſhed to approve himſelf faithful

faithful as he had ever been; but his heart failed him. He, for once, became a coward, and diſobeyed the orders of his ſovereign. Still ſhe implored — ſtill ſhe commanded. He could anſwer only by tears. Seeing all hope at an end, therefore, and that in herſelf alone ſhe was to ſeek relief — "Here, then," ſaid ſhe, "here, then, is my comfort; — Now, "Akbar, I defy thee." So ſaying, ſhe plunged a dagger in her boſom, and expired at the inſtant.

It would be unneceſſary after this, to adduce any ſtronger inſtances of an heroic and martial diſpoſition in the natives of Hindoſtan. Many, however, are on record: and though the names of ſuch are at preſent unknown, and eſpecially although the inſtances of female dignity are yet uncelebrated, whilſt the feats of a Cleopatra and a Zenobia, characters infinitely leſs brilliant, are trumpeted forth

both by poets and hiſtorians, the time will come, I hope, when the ſcale of renown will be enlarged, by the anecdotes of celebrated women of Hindoſtan *.

On the actuating principles of this Aſiatic reſolution, I ſhall have ſomething farther to offer in a ſubſequent fragment. For the preſent, I ſhall content myſelf with affirming, that both males and females in India afford the moſt ſtriking examples of determined and invincible courage; and with juſt venturing a tribute of praiſe to the leſs hardy ſex, by recoun-

* Within very few years paſt, the Ranny, or wife, of the rebel Futty Saw, being ſeparated from her huſband by the Engliſh troops, which ſhe was under the neceſſity of paſſing to join him, put a box of gunpowder in her covered litter, and, taking a taper in her hand, reſolutely paſſed the Engliſh army, determined to ſet fire to it and deſtroy herſelf, ſhould ſhe meet with any inſult, or ſhould ſhe ſee the proſpect of falling into the hands of the Engliſh. Luckily ſhe was not moleſted — She reached her huſband in ſafety.

ting

ting a ſtory of Plutarch's, relating to another country indeed, but which has ſerved, with a multitude of others, to fix me in the belief — a belief, I know, ſneered at by many — that females in all parts of the world have had, and ſtill do poſſeſs, as great and exalted ideas of honour as men, however extolled and praiſed by the labours and induſtry of each other. "The "Phocenſians," relates this amiable moraliſt, "being reduced to the laſt extre- "mity by the Theſſalians, and diſdaining "to ſubmit to them, Daïphantus propoſed "that a large pile ſhould be erected, of "combuſtible matter, upon which they "ſhould place their wives, children, and "their whole ſubſtance, that in caſe of "defeat, all ſhould be conſumed, and no- "thing fall into the hands of their ene- "mies. The women, upon this, were "conſulted — they heſitated not: they "aſſented unanimouſly." The conſequence may be ſuppoſed. The Phocenſians, animated

mated by deſpair, regained their ground, and, in the end, conquered. To commemorate this, a ſolemn feſtival was inſtituted to the honour of the Phocenſian ladies.

## FRAGMENT

## FRAGMENT XLIV.

ONE primary cauſe of the Hindoos' contempt of death, is the prevalency of the doctrine of a tranſmigration of ſouls. They are the original propounders of the metempſychoſis — that ſyſtem ſo univerſally well known in Europe under the name of the Pythagorean. It has often amazed the curious, that before the immortality of the ſoul came thoroughly to be underſtood, the world in general did not invariably believe in the conſtant corporeal change of the various conſtituent parts of nature. How awful is the contemplation of that regular progreſſion of life and death! Vegetables, we ſee, in their deſtruction, are the cauſes of animal exiſtence. Animals, again, in their diſſolution,

lution, become the ſprings of vegetable life. Inſects, flies, and various reptiles, ſerve the purpoſes of nouriſhment to thoſe of a ſuperior degree. Man, again, draws theſe aſide, and appropriates them to his own immediate uſe; whilſt he, as the laſt and grandeſt link of the chain, moulders at length away, and, in yielding his fair form, the image of his maker, pays, as a debt, that ſacrifice which is eſſential in common with the reſt of things.

The Hindoos, though they believe in the tranſmigration of ſouls, do not rank thoſe incomprehenſible eſſences exactly as Plato did, who ſaid, "that at going out "of the bodies they had informed, there "were three ſorts — the incurable, the "curable, and the pure." That the firſt went to the devil, as we ſhould ſay, at once; that tranſmigration was to ſerve the purpoſes of the ſecond, as purgatory does the Roman Catholics; but that the third,

third, being purified previous to death, would ſtand in need of no farther trial. The Hindoos, I ſuſpect, admit of an inevitable tranſmigration for a certain number of years, the time being ſquared to the extent and nature of their worldly crimes. The proviſion made for this tranſmigration is curious. Tavernier ſays, the reaſon given him by two merchants for burying their money and jewels, part of the latter of which he had purchaſed, was, the apprehenſion they laboured under of being poor and miſerable in their next change of nature; wherefore it appeared to them but right, as ſuch a ſtate of indigence was poſſible, that a little ſtock ſhould be gathered in before hand, in caſe of exigencies. And apocryphal as this may ſound, I can readily believe the fact; for, to this hour, it is the univerſal practice of the Hindoos to conceal a conſiderable portion of their treaſures.

It is of ſingular conſideration, however, that the ſame principle which actuates them to a contempt of death, as relative to themſelves, ſhould at the ſame time, from the belief that they are to occupy the bodies of other animals, occaſion their greateſt abhorrence of ſhedding the blood of any other creature. Thouſands and ten thouſands of the more rigid ones will periſh rather than partake of food which once had exiſtence in it; though, at the ſame time, as is inſtanced in the Mahrattahs, they will plunder and lay deſolate countries, and will murder and deſtroy their enemies with the moſt heartfelt alacrity and ſatisfaction. It is not unuſual, extraordinary as it may appear to you, to ſee hoſpitals erected for the admiſſion of diſeaſed animals and birds. "I have ſeen many camels, horſes, and "bullocks," ſays Thevenot, "with "other wounded animals, which the "Hindoos had purchaſed from Chriſ-

" tians and Mohammedans, and which " they had delivered," as they were wont to ſay, " from the cruelty of infidels."

From this principle of tranſmigration aroſe the exceſſive veneration paid by the Hindoos to the animal of the cow ſpecies: but good ſenſe had not a little ſhare in the predilection. They eaſily perceived that milk was not produced in ſuch abundance by any other animal; nor could it yield an equal degree of nouriſhment. They ſaw likewiſe that the male was both patient and docile, pliant to the yoke, and well calculated for labour. Nor could they but obſerve it was the animal which moſt generally abounded, of all that comes under the denomination of ruminant: hence their extraordinary attachment to the cow ſpecies. They conſider the milk as a primary article of life, nor will they refuſe to ſhare it with an infidel; but they ſhudder at a calf or a bullock's

bullock's being ſlain. Their interceſſion for them, when thoſe of another perſuaſion would lead them to the ſlaughter, is never omitted. "And thou ſhalt not "muzzle the ox when he treadeth over "the corn," ſaith the Moſaic ſcripture, and ſo ſaith the Hindoo, which poſitively enjoins an attention to that grateful principle. The Hindoos muzzle not the ox — they let him quietly tread out the grain, as the Iſraelites uſed to do of old.

Unworthy he to reap the fertile field,
Whoſe ſoul to pity's gen'rous feelings ſteel'd,
Aims, with ungrateful hand, the murd'rous ſtroke
To fell his ox, juſt recent from the yoke;
The patient partner of his daily toil,
Who many a year has plough'd the ſtubborn ſoil.

The doctrine of Pythagoras, as given to us by Ovid.

FRAGMENT

## FRAGMENT XLV.

MEN, once firmly rooted in the belief of a tranſmigration of that ſubtle ſpirit which animates the human frame, and which they denominate the ſoul, naturally become anxious that its delivery from the body ſhall be as little incumbered with the groſſer element of matter as poſſible; wherefore it is obſerved, eſpecially among the Hindoos, that the corporeal parts of the dead are immediately burnt.

Burning is unqueſtionably the cleanlieſt, as it is the leaſt offenſive method of diſpoſing of a ſubſtance ſunk into putreſcency: and under the influence of this opinion, (for the Hindoos carry it ſo far

as to perform the ceremony, if poſſible, on the banks of ſome holy river, or on the ſhores of the ſea, where they have the ready means of waſhing the deceaſed) as much as from the belief that the ſoul does not eſcape until the body is periſhed, they muſt have originally proceeded, when they ordained, that, excepting a Brahmin or a religious, (who are peculiarly favoured) all bodies ſhould be conſumed by fire.

A deviation from this cuſtom has been obſerved among a few of the tribes of Hind: ſome of whom are buried, ſeated in an erect poſture in a conical grave, with a profuſion of rice, ſalt, and all ſorts of viands, for their future nouriſhment. But the practice of the people of Ceylon, as mentioned by a Mohammedan writer of the ninth century, is ſtill more extraordinary, at the ſame time that it exhibits, it muſt be acknowledged, ſome barbarous

barbarous traits of wiſdom in that people. " When a king dies in the iſland of Se- " rendib or Ceylon," ſays this writer, " they lay his body in an open carriage, " in ſuch a manner, that his head hangs " backwards until it almoſt touches the " ground, and his hair is upon the earth; " and this carriage is followed by a wo- " man with a broom in her hand, there- " with to ſweep duſt on the face of the " deceaſed, while ſhe cries out with a " loud voice — O man! behold your " king, who was yeſterday your maſter; " but now the empire he exerciſed over " you is vaniſhed and gone; he is redu- " ced to the ſtate you behold, having " left the world; and the arbiter of " death hath withdrawn his ſoul. Rec- " kon, therefore, no more upon the un- " certain hopes of life. The body then " is burnt."

Why all this toil for triumphs of an hour?
What tho' we wade in wealth, or ſoar in fame?
Earth's higheſt ſtation ends in "Here he lies,"
And "Duſt to duſt" concludes her nobleſt ſong.
YOUNG.

The Hindoos, in deſpair, in revenge, in a patriotic regard to their religion, and to their laws, will not unfrequently devote themſelves to death; but it has not come within my knowledge, that they are in any great degree addicted to (what the moderns call cowardice, but what the ancients termed bravery) the act of ſuicide. Men very ſeldom deſtroy themſelves in Hindoſtan. Much leſs do we hear of public ſacrifices in the pompous ſtyle that Calanus the Brachman is repreſented to have anticipated his diſſolution in the days of Alexander. "When that "prince ſaw that the Brachman's reſolu- "tion was not to be altered, he gave in- "ſtructions for performing his requeſt, "and committed the care of erecting the "funeral

" funeral pile to Ptolemy, the ſon of
" Lagus, who was afterwards king of
" Egypt. When all things were ready,
" the king gave orders that Calanus
" ſhould be preceded by his guards of
" horſe and foot, and cauſed not only
" ſpices and perfumes to be ſcattered on
" the pile, but likewiſe directed it to be
" adorned with ſeveral gold and ſilver
" veſſels. Calanus, being very weak
" and ſickly, was brought to the pile on
" horſeback with all imaginable ſplendor:
" but, before he mounted it, he beſtowed
" the horſe the king had given him upon
" Lyſimachus, who had been his con-
" ſtant diſciple, and in like manner diſ-
" tributed all the gold and ſilver plate
" among his friends. Then, ſinging
" hymns of praiſe to God for the bleſ-
" ſings beſtowed upon him, he mounted
" the pile, and, having decently com-
" poſed himſelf on the bed which lay on

" the top of it, he continued unmoved,
" and without varying his poſture when
" the fire reached him, and ſo was con-
" ſumed in the ſight of the whole army."

## FRAGMENT

## FRAGMENT XLVI.

WE have hitherto expatiated on the Hindoo inſtitutions with ſome degree of ſatisfaction. We now come to a cuſtom which partakes of ſo great a degree of barbarity, that it is ſcarcely to be paralleled in the vileſt periods of the hiſtory of mankind — I mean the ſacrifice of wives to the manes of their huſbands. The reaſons aſſigned by writers on this ſubject are manifold. Some aſcribe it to the hopes of avoiding, by the merit of that kind of death, the tranſmigrating into the bodies of other animals, thereby leaving the ſoul free to enter again into the world, with thoſe of their huſbands,

in a happy condition, and in a human ſhape. Others ſay it proceeded from a precaution againſt wives poiſoning their huſbands. There are thoſe who attribute it to a ſenſe of honour and conjugal attachment. The law and the Brahmins, ſay they, tell her ſhe ſhall be happy with her huſband hereafter; beſides which, there is a diſgrace in ſurviving him; for ſhe is condemned to perpetual widowhood, and, from miſtreſs of the family, is degraded to the ſtate of a menial ſervant. Others, again, poſitively pronounce that the cuſtom of women burning themſelves with their huſbands was never reckoned a religious duty, as hath been erroneouſly ſuppoſed in the Weſt; whilſt ſome of a later date believe that the cuſtom really prevails, but that it proceeded from an exceſs of fondneſs in the firſt Brahmins for their wives, and an anxious deſire not to be ſeparated from them longer than it

ſhould

ſhould be in their power to follow them, with proper ſolemnity, to another world.

But all theſe opinions, excepting that of the apprehenſion of poiſon, carry on the very face of them the moſt evident marks of extravagance. Fear, indeed, might have led in that, as in other inſtances, to the moſt horrid lengths. But whence the uſage took its riſe, dreadful as it is! as it now can only be gueſſed at, is not worthy of diſquiſition — ſuffice it, the deteſtable murder is enjoined and ſanctified by religion.

Bloody ſacrifices have, at one time or other, been prevalent in almoſt every country in the world. The laws of the ruler of the Iſraelites, together with thoſe of every people of even the higheſt antiquity, teem with them. All nations have offered up victims at the altars of their gods.

gods. Animals of the brute creation ſufficed at firſt. Superſtition at length kindled a fire for the mangled and diſtorted limbs of the human ſpecies. But how merciful the cuſtom which only deſtroyed a few, compared to the ordinances in the laws of the diſciples of Burmha! "It is "proper for a woman, after her huſ- "band's death, to burn herſelf in the "fire with his corps." Thus ſpoke the prieſts of Burmha; thus ſpoke the Hindoo lawgivers to their followers. In one word, ſealing the doom of one half of the race of man. Vain is it for the admirers of the Hindoo character to ſay, an alternative is left. The tenet, it is true, continues, "If ſhe cannot burn, "ſhe muſt in that caſe preſerve an in- "violable chaſtity — preſerving that, ſhe "goes to paradiſe — not preſerving it, ſhe "goes to hell." This, I acknowledge, is the continuation of the law: but the fact

fact is, and I take the aid of the able tranſlator of the Hindoo code to my ſupport, "the Brahmins look upon this ſacrifice as one of the firſt principles of their religion; the cauſe of which it would be hardly orthodox to inveſtigate."

Convinced then, as from theſe circumſtances we muſt be, that even in the laſt act of nature, unhappy woman is in the moſt cruel manner tyranniſed over by theſe, in the preſent inſtance, bloody children of Moloch; and that if the practice has fallen into diſuſe, it has been occaſioned by Mohammedan and Chriſtian interference, I ſhall paſs from the infernal ſentence, and, with an aching heart, will tranſcribe for you the accounts given us by eye-witneſſes of the dreadful ceremony of the execution. As ſoon as the huſband is dead, the wife ſhuts herſelf up

to

to bemoan his loſs; cuts off her hair, and diſrobes herſelf of all the jewels her huſband had given her at their marriage. There ſhe continues till the day of her diſſolution arrives: ſhe then decks herſelf in her gayeſt ornaments, following the body of her huſband, while the Brahmins and ſpectators chaunt forth ſongs of immortal glory to her, till they come to the river or reſervoir of water where the corps is to be waſhed. At this place ſhe retires with her female relations, amongſt whom are her mother and ſiſters (if ſhe has any) and ſome Brahmins, with whom ſhe prays. She then takes off her bracelets, ear-rings, and other jewels, and diſtributes them as dying teſtimonials of affection. This being done, and the pile ready, ſhe, with a ſteady and majeſtic countenance, walks three times round the pile, the Brahmins reading ſelect parts of the Shaaſta to her. She then takes

takes leave of her parents, companions, and friends; and, having received a lighted wicker of cotton in her hand, ſhe bleſſes the Brahmins and others, who fall at her feet, and retire weeping. Then aſcending the pile, ſhe ſtops and makes a profound reverence at the feet of the deceaſed, and thence walking to his head, ſhe ſeats herſelf down in a little wicker ſhed, and, in ſilent meditation, dwells upon his countenance. This done, ſhe ſets fire to the pile herſelf, and, in the midſt of noiſe and clamour, purpoſely continued, to prevent her ſhrieks from being heard, ſhe remains immoveable, till, ſurrounded with the flames, ſhe is ſuffocated and conſumed; her parents, friends, and Brahmins, conſtantly repleniſhing the fire with pots of oil and other combuſtibles.

Other women bury themſelves alive with their huſbands. In ſhort, women have

have been known to dash their brains out against walls, or otherways to destroy themselves, when prevented from this melancholy trial of their fortitude. Shall I proceed? Your tears, my fair readers, tell me, Let the veil drop here.

## FRAGMENT

## FRAGMENT XLVII.

WERE it not an old ſtory, and one with which the world hath been intimately acquainted for almoſt eighteen hundred years paſt, I would here comment a little on the conduct of Dido, and make it appear, perhaps not unlikely, that the Mantuan Swain took his idea of a burning ſacrifice to the manes of a huſband, from Aſiatic, and not from Tyrian or Phœnician uſage. But as a great deal hath already been written on the ſubject, I ſhall wave an inquiry into it on the preſent occaſion, and, inſtead of a matter of ſuch doubtful nature, juſt call to your remembrance a cuſtom, as related, of a tribe of the Americans, which is the only one that I can recollect of a modern people, that nationally

tionally comes into compariſon with that of the Hindoos.

Among the Natchez, formerly a powerful tribe, but now extinct, (having been extirpated by the Europeans) the great chief, in whom the ſupreme authority was lodged, was conſidered as a Being of a ſuperior nature, and the brother of the Sun. His will was a law, to which all ſubmitted with implicit obedience. Neither did the dominion of the chiefs end with their lives; their principal officers, their favourite wives, together with many domeſtics of inferior rank, were ſacrificed at their tombs, in the perſuaſion that they might, by this means, be attended in the next world by the ſame perſons who had ſerved them in this. And ſuch was the reverence in which the chiefs were held, that thoſe victims welcomed death with exultation, deeming it a recompence of their fidelity, and a mark of diſtinction, when

when thus chosen to accompany their deceased masters.

This custom of the Natchez was unquestionably as inhuman as that of the Hindoos; but then it had this to be said for it, that none but the great chiefs' wives and attendants were to be sacrificed, the wives of men of an inferior rank being excluded from that honour; excepting indeed, and which is still more in its favour, the husbands of the daughters of the Sun, who, in like manner with the chiefs' wives, (and I admire them for their impartiality) were to be offered up at the graves of their heaven-descended consorts.

The superstition that breeds one error will engender millions. The Hindoos are a bigoted race, and from that bigotry (for in other respects they are a mild, humane, obedient, and industrious people)

hath proceeded the prevalency of that bloody doctrine which hath juſt fallen under our conſideration. From the ſame ſource likewiſe hath ariſen their belief of the infallibility of trial by ordeal — a belief, by the way, not peculiar to the followers of Brahma. The various modes of this irrational teſt are as diſtinctly marked in Hindoſtan as they heretofore were in the ſeveral countries of Europe. Boiling water, boiling oil, red-hot iron, &c. each has its particular quality of ſenſe inherent, and not to be appealed from. One decides on theft — another on falſe teſtimony — a third on ſupernatural dealings — and ſo on. All of them, how ridiculous ſoever it may ſeem, are looked upon as the viſible means by which God pronounces judgement of acquittal or condemnation on thoſe who are brought to ſo awful and ſo hallowed a tribunal of juſtice. They attend likewiſe to the flight

of

of birds, and to the movements of wild animals. If a jackal croſſes their road, they frequently turn about, and defer their journey, conſidering it as an inauſpicious omen. The ſcience of prediction from the paſſage of birds is called Shogoon.

We will, however, quit theſe more diſtorted features of the Hindoo character, and advert to others, which exhibit traits of an unqueſtionable morality, and of a more general benevolence and good will. Chriſtians, in forming their opinions of thoſe whom they ſtigmatiſe with the name of idolaters, too frequently admit an indiſcriminate prejudice to bias their more charitable reaſon. By prejudiced people the heathen is generally devoted to perdition. Humanity, indeed, ſometimes ſteps in, and, as a mighty conceſſion, gives to the Pagan a midway rank, perhaps, between man and beaſt. But even this has not

been a general indulgence. Too often he has been doomed to perſecution — too often to ſlaughter — when virtues, perhaps, paramount to vices might have been diſcerned, had his diſpoſition been thoroughly examined.

Bluſh, ye miſtaken zealots! Bluſh! The doctrine of your faith points out to you another road! Even the idolater himſelf affords you an example worthy of imitation. Inſtruct, if you wiſh for converts, but do not deſtroy. Let it not be ſaid o'er a wretch's grave, he's gone,

" With all his crimes broad blown, as fluſh as May;
" And how his audit ſtands, who knows, ſave heaven,
" But in each circumſtance, and courſe of thought,
" 'Tis heavy with him?"

SHAKESPEARE.

In treating of the Hindoos, I think I may venture to ſay, that I have " nought

" extenuated,

" extenuated, nor ſet down aught in ma-
" lice." I have ſpoken of them as they have long been known, and as they are at this hour to be found. The compound of their character is remarkable. No people ever blended more oppoſite extremes. How ſtrangely contradictory, for inſtance, does it ſeem, that the ſame laws which ordain the death of wives on the funeral pile of their huſbands, ſhould at the ſame time provide, that " the magiſtrate ſhall
" not make war with any deceitful ma-
" chine, or with poiſoned weapons, or
" with cannon and guns, or any other
" kind of fire arms; nor ſhall he ſlay in
" war a perſon born an eunuch, nor any
" perſon who, putting his hands together,
" ſupplicates for quarter, nor any perſon
" who has no means to eſcape, nor any
" man who is ſitting down, nor any man
" who ſays, I am become of your party;
" nor any man who is aſleep, nor any

" man who is naked, nor any perſon who " is not employed in war, nor any perſon " who is come to ſee the battle, nor any " perſon who is fighting with another, " nor any perſon whoſe weapons are bro- " ken, nor any perſon who is wounded, " nor any perſon who is fearful of the " fight, nor any perſon who runs away " from the battle." How inconſiſtent, I ſay, muſt thoſe principles have been, on which theſe ſo very oppoſite laws could have been founded!

The art of war in Europe, until very lately, gave not ſuch ſtriking inſtances of pre-eſtabliſhed forbearance and humanity. Among the ancients, as Grotius obſerves, thoſe did not always find mercy who ſur- rendered without condition, but were often ſlain; as the princes of Pometia by the Romans, the Samnites by Sylla, and Ver- cingentorix by Cæſar. Nay, it was almoſt the

the conſtant cuſtom of the Romans, on the days of their triumph, to put to death the commander of the enemy, as Cicero tells us in his fifth oration againſt Verres. Tacitus tells us alſo, that Galba cauſed the tenth man to be killed of thoſe whom, upon ſubmiſſion, he had received to mercy. But if we go a little farther back, and look at the Jews, what a bloody picture do they preſent to us! "And they took "all the cities, and they utterly deſtroy-"ed all the men, children, and little "ones; and ſo the Iſraelites ſhewed them "no mercy, and left none to remain." O! humanity, humanity, wert thou of the ſeed of Abraham?

It has not been owing either to inefficient rules, or to written inſtitutes, too often thrown aſide as uſeleſs, that the Hindoos have confined their benevolent regard to their fellow creatures. Numerous in-

ſtances might be produced, if neceſſary, of their having acted, in the hour of need, with all the philanthropy of thoſe ordinances I have juſt ſelected.

## FRAGMENT

## FRAGMENT XLVIII.

"AND the good Samaritan went to "him, and bound up his wounds, pour- "ing in oil and wine, and ſat him on his "own beaſt, and brought him to an inn, "and took care of him." Thus read we in that animated parable of the traveller going from Jeruſalem. That benevolence, however, which warmed the heart of the good Samaritan, is related to us as a praiſe-worthy, but at the ſame time as an extra-ordinary inſtance of charity; it is noticed as an amiable contraſt to the unfeeling carriage of the Levite and the prieſt. If, therefore, the mind experiences a tender and a pleaſing ſenſation when it reflects on this declaredly-accidental circumſtance, how much more exquiſite muſt its feelings be,

be, when it is made acquainted with the Hindoo inſtitute, which ſays, "If a perſon going on a journey takes another with him, and this perſon ſhall fall ſick upon the road, or is unable to travel on account of fatigue, in that caſe, the perſon who took him ſhall remain three days upon the ſpot in waiting for him. If he does not thus wait for him, the magiſtrate ſhall fine him."

I am aware it can be urged, that the penalties adjudged againſt the violation of this, and almoſt all the laws of the Hindoos, are in general pecuniary. They undoubtedly are ſo, and of courſe occaſion conſiderable abuſe. Fortune and ſituation put ſome men, it is certain, beyond every apprehenſion of the coercive hand of juſtice. Specific puniſhments ſhould, no doubt, be allotted to ſpecific offences. The ſcale ſhould be as exact as poſſible; and in an equal degree with the care of

wiſdom

wiſdom to diſcriminate, and equitably to apportion the penalty to the tranſgreſſion; ſo ſhould it be ſedulous to prevent what, on many occaſions, might eſtabliſh an unwholeſome commerce between the criminal and the law. Great men, and men of wealth, ſhould not be poſſeſſed of the means of inſuring to themſelves a virtual impunity, while the humble and the indigent are plunged into ruin, perhaps, for actions of not a more atrocious dye. In this reſpect I will acknowledge the Hindoo juriſprudence is defective — it leaves the door open for the opulent culprit, but ſhuts it in the face of the needy and the diſtreſſed. But we are to take theſe laws as they were promulgated ſome thouſand years ago. The Hindoos are not the children of to-day: they are both aged and obſtinate. Could we look upon them, indeed, in any other light, we ſhould expect another principle of action, or at leaſt ſhould ſoon hope to ſee thoſe errors recti-

fied, to which nothing but great antiquity can poſſibly reconcile them.

I would now enumerate to you ſome of the crimes and puniſhments of the Hindoos, which might be thought extraordinary and uncommon; but that the records of your own country afford as ludicrous a crop as thoſe of any other nation whatſoever. Neither Hindoo nor Antipodean annals ever furniſhed a much more ridiculous or perverted comedy of juſtice, than what we are told of in your Welſh laws. That they adjudged a fine of one hundred and eighty-nine cows for killing a chancellor; for killing the queen's cat, as much wheat as would cover her, when ſuſpended by the tail; for a perjury, three cows; for the rape of a maid, twelve cows; and for the rape of a matron, eighteen.

The natives of Hindoſtan, who have uniformly exhibited a peculiar character, and

and who moſt probably will continue ſo to do until the end of time, have a people among them, inhabitants of almoſt impenetrable woods, who are under the abſolute direction of their own chieftains, and who, in times of peace, are profeſſionally robbers, but, in times of war, are the guardians of the country. The general name of theſe people is Polygar. Their original inſtitution, for they live in diſtinct clans, is not very well underſtood. It probably took its riſe from municipal regulations, relative to the deſtruction of tygers and other ferocious beaſts. Certain tracts of woodland were indiſputably allotted as rewards to thoſe who ſhould ſlay a certain number of thoſe animals; and thoſe lands approximating, probably laid the foundation of the ſeveral confederacies of Polygars.

The Pollams, or woods, from which is derived the word Polygar, lying in profuſion

ſion through all the ſouthern parts of Hindoſtan, the ravages committed in the open countries by theſe adventurous clans are both frequent and deſtructive. Cattle and grain are the conſtant booty of the Polygars. They not unfrequently even deſpoil travellers of their property, and ſometimes murder, if they meet with oppoſition: yet theſe very Polygars are the hands into which the aged and infirm, the wives, children, and treaſure, of both Hindoos and others are entruſted, when the circumjacent country unfortunately happens to be the ſeat of war. The protection they afford is paid for; but the price is inconſiderable, when the helpleſs ſituation of thoſe who fly to them for ſhelter is conſidered, and eſpecially when their own very peculiar character is properly attended to. The native governments of Hindoſtan are under the neceſſity of tolerating this honourable banditti. Many of them are ſo formidable as to be able to bring

bring fifteen and twenty thouſand men into the field.

The Hindoo code of laws, in ſpeaking of robberies, hath this remarkable clauſe, "The mode of ſhares amongſt robbers "ſhall be this: — If any thief or thieves, "by the command of the magiſtrate, and "with his aſſiſtance, have committed de-"predations upon, and brought away any "booty from another province, the magi-"ſtrate ſhall receive a ſhare of one ſixth "part of the whole. If they received "no command or aſſiſtance from the ma-"giſtrate, they ſhall give the magiſtrate "in that caſe one tenth part for his ſhare, "and of the remainder their chief ſhall "receive four ſhares; and whoſoever "among them is perfect maſter of his oc-"cupation, ſhall receive three ſhares; "alſo, whichever of them is remarkably "ſtrong and ſtout, ſhall receive two "ſhares; and the reſt ſhall receive each

"one

"one ſhare." Here, then, we ſee not only a ſanction, but even an inducement to fraudulent practices — another ſingular inconſiſtency among a people who, in many periods of their hiſtory, have been proverbial for innocency of manners, and for uncommon honeſty in their conduct towards travellers and ſtrangers.

At the firſt ſight it would appear, that the toleration of the Polygars, owing to their great numbers, and to the ſecurity of their fortreſſes, which are in general impenetrable but to Polygars, that the government licence, in this manner given to them, to live on the ſpoils of the induſtrious, might have originally occaſioned the formal diviſion, and encouragement to perſeverance, which we have juſt quoted; but the cauſe I ſhould rather ſuppoſe to lie in the nature of certain governments, than to have ariſen from any accidental circumſtance afterwards; and I am the more

more inclined to this opinion from the ſituation of the northern parts of Hindoſtan, which are, and always have been, uninfeſted by theſe freebooters.

The dominion of the Eaſt was, in former days, moſt probably, divided and ſubdivided into all the various branches of the feodal ſyſtem. The veſtiges of it remain to this hour; Rajahs and Zemindars are nothing more than chieftains of a certain degree of conſequence in the empire. If, then, experience has ſhewn, in other parts of the world, that clans have always been obſerved to commit the moſt pernicious acts of depredation and hoſtility on each other, and that the paramount lord has ſeldom been able effectually to cruſh ſo general and ſo complicated a ſcene of miſchief, may we not reaſonably venture to ſuppoſe, that the Hindoo legiſlature paſſed this ordinance for the ſuppreſſion of ſuch provincial warfare, and for the wholeſome

purpose of drawing the people, by unalarming degrees, more immediately under the control of the one sovereign authority? The conclusion, I own, appears to me satisfactory. Moreover, Polygars cannot but be of modern growth; for the law relative to thefts is antecedent to the mention of Polygars in history.

FRAGMENT

## FRAGMENT XLIX.

IN the laſt fragment I obſerved, that the Hindoos, in many periods of their hiſtory, have been proverbial for innocency of manners, and for an uncommon honeſty in their conduct to travellers and ſtrangers. The proof is evident in their laws. "Whoever are appointed by the magiſtrate for the protection of any city or "town, ſhall be held to protect ſuch city "or town: if any thing be ſtolen in ſuch "city or town, and thoſe perſons cannot "produce the thief, they ſhall make good "the article ſtolen."

Moſt of the firſt European viſitants to the Eaſt dwell with peculiar ſatisfaction on the happy conſequences reſulting from

this regulation. Such is the diſpoſition of the Hindoos, ſay they, that a man, in the moſt perfect ſecurity, may paſs from one extremity of India to the other.

Theſts in general, as we have already ſaid, are puniſhed in Hindoſtan by pecuniary fines; there are, however, ſome robberies, which are dreadfully accounted for. For inſtance — "If a man ſteals any "man of a ſuperior caſt, the magiſtrate "ſhall bind the graſs beená (a particular "ſpecies of graſs ſo called) round his "body, and burn him with fire: if he "ſteals a woman of a ſuperior caſt, the "magiſtrate ſhall cauſe him to be ſtretch-"ed out upon a hot plate of iron, and, "having bound the graſs beená round "him, ſhall burn him in the fire *."

From

* The offence of *kidnapping* (being the forcible abduction or ſtealing away of a man, woman, or child, from their own country, and ſending them into another)

From the ſeverity of this law, one would ſuppoſe, the Hindoos had an abhorrence of perſonal ſlavery; but the contrary is the caſe. They admit of perſonal ſlavery, and even have an expreſs ordinance on the ſubject of manumiſſion.—"When any perſon, from a principle of "beneficence, would releaſe his ſlave, "the mode of it is this:—The afore-"ſaid ſlave ſhall fill a pitcher with water, "and put therein berenge-ârook, (rice "that has been cleanſed without boiling) "and flowers, and doob, (a kind of ſmall "ſallad) and, taking the pitcher upon his "ſhoulder, ſhall ſtand near his maſter; "and the maſter, putting the pitcher "upon the ſlave's head, ſhall there break "the pitcher, ſo that the water, rice,

ther) was capital by the Jewiſh law.—"He that "ſtealeth a man, and ſelleth him, or if he be found "in his hand, he ſhall ſurely be put to death."—The civil law of Europe likewiſe puniſhed it with death. The common law of England coerce it by fine and pillory.

" flowers, and doob, that were in the " pitcher, may fall upon the ſlave's body; " after that, the maſter ſhall three times " pronounce the words, 'I have made " you free.' Upon this ſpeech, the ſlave " aforeſaid ſhall take ſome ſteps towards " the eaſt; whereupon he ſhall be free."

The Hindoos even ſell their own children to ſlavery — ſeldom, indeed, it muſt be confeſſed, but in times of want, and when they are driven to diſtreſs. They do, however, ſell them, and in an eſpecial manner for the favour of God, to the ſanctified prieſts of the altars of Brahma. I ſhall hereafter have occaſion to treat of religious bondage; for the preſent, therefore, I ſhall content myſelf with thus mentioning it. Every pagoda of celebrity in Hindoſtan, teems with the moſt beautiful women of the Eaſt, who are devoted to the church. They are interdicted marriage, as were the veſtal virgins among the

the Romans; but, "like the daughters "of Zion, with rings, and nose jewels, "and ornaments that tinkle about their "feet, and who appear with wanton eyes, "walking and mincing as they go"— They probably are not the most immaculate. Herding with the Brahmins, and professionally compelled to solace their tedious hours, with the animating aid of dancing and of music, the chance is, that the holier passions succumb under more genial propensities. The priest and the priestess are but of common mould. Draw the veil, however, around them; the sanctuaries of religion are not to be forced by the unanointed and the profane.

## FRAGMENT L.

WE are now nearly arrived at the end of our Hindoo inveſtigation. A general glance at the character of this people, therefore, before we take our leave, may not be unamuſing. The city of Banaris, which is ſituated upon the Ganges, in a rich and fertile country, has been, from time immemorial, the moſt celebrated ſeminary of learning in Hindoſtan; whither (according to Bernier) the firſt men of rank and of ability reſorted for their ſtudies. Banaris had no public college; the Brahmins took their pupils to their own houſes, and there inſtructed them in the religion, laws, and cuſtoms of their country, as well as in the knowledge of the ſciences.

In

In medicine, the Hindoos have many books, moſtly preſcriptive rules, the principle of which, in general, is abſtinence. They ſeldom admit of bleeding, but in caſes of great neceſſity. Their phyſic is, in general, ſimples, roots and herbs. They ſometimes, indeed, quack; and, for headaches, defluctions in the eyes, and even internal complaints, they will apply cauſtics to their temples and their foreheads. In anatomy they are ignorant; they never open bodies. The Metempſychoſis is a barrier to perfection in that ſcience. In aſtronomy (at leaſt as far as can at preſent be diſcovered, although their year is preciſely calculated like the Julian*; and

* The days of the Hindoo week agree preciſely, in their aſtronomical ſenſe, with the days of our week.

Sunnichar, or Zohul, - - - Die Saturni.
Oat-wâr, - - - - - - - - Die Solis.
Soomwâr, or Chunderman, - - Die Lunæ.
Mungulwâr, or Miriech, - - Die Martis.
Budhwâr, or Otario, - - - - Die Mercurii.
Beefet-briſputwâr, or Muſhterri, Die Jovis.
Sookh-ſookurwâr, or Zohrah, - Die Veneris.

although

although the ſigns of their Zodiac are preciſely the ſame with thoſe of our own ſyſtem, ſaid to be borrowed from the Egyptians and Babylonians) they are as bad as the Greeks, and they could not be worſe; and in geography they are even inferior to the Romans.

Some of the more learned of the Brahmins can calculate an eclipſe; but, in general, the Hindoos are as ridiculous as the Theſſalians, of whom we read, that "Aganice, daughter of Hegetor, a Theſſalian, having learnt the cauſe and the time of eclipſes, whenever any were to happen, gave out that ſhe was, by her enchantments, going to draw down the moon to the earth; directing at the ſame time, the Theſſalian women to join with her in making a hideous noiſe, to cauſe her to re-aſcend her orb. Accordingly, whenever they perceived the beginning of an eclipſe, they raiſed a clat-

" a clattering din with kettles and other " inſtruments, to hinder the yellings and " prayers of the ſorcerers from being " heard."

Now the ignorant amongſt the Hindoos abſolutely do this; but they do nothing more extravagant: they look upon a huge monſter as in the act of ſwallowing the planet, and ſome of courſe roar that he may let go his hold. The greater part, however, plunge themſelves into water to deprecate his vengeance, or to ſupplicate him not to devour it.

But inſtances of a want of ſcientific knowledge, ſuch as theſe, ſhould not appear wonderful to us; and the more eſpecially, as we are yet ignorant of the Schanſcrit language, in which the knowledge of the ancient Hindoos is ſaid to be contained. Moſes himſelf, we know, is irreverendly ſuppoſed not to have been an

exact aſtronomer. The Newtonian ſyſtem is poſitively declared not to have been known to the Iſraelites, otherwiſe, ſay our modern luminaries, why retard the ſun and moon till four days after the commencement of the creation, when every dabbler in the ſcience muſt be convinced, that the ſource of light, which is the ſun, muſt have exiſted ere day could have manifeſted itſelf.

This palpable attack upon the Jewiſh lawgiver's knowledge of the doctrine of light has indeed met with a modeſt, but, at the ſame time, with a moſt ingenious repulſe by Mr. Whitehurſt, in his Inquiry into the original State and Formation of the Earth. The world, this author ſuppoſes, to have been originally in a ſtate of fluidity; that the component parts of the globe were in a ſtate of ſeparation; that they afterwards united, air with air, water with water, earth with earth, and with

with their union commenced their ſpecific gravities. As air, however, ſays he, is eight hundred times lighter than water, ſo it follows, that air became freed from the general maſs, in a like proportion of time, ſooner than water, and formed a muddy, impure atmoſphere. While the chaos, therefore, revolved round its axis, the ſeparation of the component parts going on all the time, the atmoſphere muſt have progreſſively been cleared of its groſſer matter, (and here the firſt governing principle of this planetary ſyſtem begins to ſhew itſelf; for the ſun he ſuppoſes coeval, at leaſt, with the chaos) light and heat muſt have gradually increaſed until, in due ſeaſon, the ſun became viſible in the firmament; and hence the reaſon why Moſes declares the ſun and the moon to have been created on the fourth day. Milton, indeed, conceives matters differently. He calls light the offspring of heaven firſt born, and, in ſome reſpects,

vindicates

vindicates the ſuppoſed contradiction in the account of the viciſſitudes of day and night previous to the creation of the ſun.

" ——— Before the ſun,
" Before the heavens thou wert, and at the voice
" Of God, as with a mantle didſt inveſt
" The riſing world of waters, dark and deep,
" Won from the void and formleſs infinite."
PARAD. LOST.

The geographical knowledge of the Hindoos is ſtill more circumſcribed than the aſtronomical. They have no conception of the oblate ſpheroidical figure of the globe, nor of its diviſion into zones. The various nations of the earth they ſuppoſe thrown into irregular and unconnected parts. Beyond the idea of a plain their reaſoning faculties cannot carry them. The ancients, as we ſtyle the Greeks and Romans, but the moderns, more properly, when we compare them with the Hindoos, who poſſeſſed a moſt prying, acute, and philoſophical genius, were but a little degree

gree ſuperior to the natives of Hindoſtan, in their deep and learned deductions on this ſubject. Of all the zones, and they arbitrarily fixed them five, two only, and thoſe ſituated between the torrid and the frigid zones, they ſuppoſed capable of affording reſidence and nouriſhment to man. The ſpaces between the artic circles they imagined infinitely too cold; and as exquiſite an extreme of heat they believed to be the lot of the regions within the tropics. From this ignorance, therefore, of the Greeks and Romans, whom we look upon with awe and admiration, and to whom Chriſtians are infinitely indebted, we ſhould learn to make proper allowance for the want of ſcientific knowledge in other nations. A Galilæo and a Newton, perhaps, burſt into being but once in an eternity!

Poetry ſeems to be admired, and not to be inconſiderably cultivated in Hindoſtan;

tan; but Painting and Muſic, thoſe amuſive children of the imagination, and the inſeparable companions of each other, have ſhared a neglected fate among the followers of Brahma. Theſe ſiſter arts, compared with European perfection, are entirely uncultivated, although an expreſs law ſays, "Among ſingers, muſicians, and others "exerciſing ſuch profeſſions, whoever "of them underſtands the regulation of "time, ſhall receive one ſhare and a half, "the others ſhall receive each one ſhare, "and the chief ſhall receive two ſhares" of ſuch rewards as are directed to be given to them.

The Hindoo diſpoſition ſeems to have been invariably bigoted and indolent, prone to uſeful and to neceſſary projects, but unattached to innovation, or to the introduction of any of the finer arts. In the manufacture of their muſlins, calicoes, ſilks, ſhauls, &c. they have manifeſted a praiſe-

praiſe-worthy degree of ingenuity; but agriculture has evidently occupied their chief attention. Rice is their common food. Hence the remains of ſome prodigious works for the conveyance of water. Egypt herſelf never exhibited ſuch canals, reſervoirs, and other eſſential works, for the preſervation and the diſtribution of that element. Rice is likewiſe the article in which the ſubjects' aid to government is paid. "And Joſeph made it a law "over the land of Egypt, that Pharaoh "ſhould have a fifth part of the grain "that was ſown, except the land of the "prieſts' only, which became not Pha-"raoh's." A law, word for word, ſimilar to the Brahmins'. The Hindoos, in ſhort, may be ſaid to have induſtriouſly ſtudied agriculture, and to have given their greateſt attention to that ſcience.

The vaſt antiquity of the Hindoo nation, and their uniform character, preſents

to us a picture of a venerable, and, in moſt reſpects, of a civiliſed people. In judging of them, therefore, we ſhould gratefully recollect, that the ancients were greatly indebted to the Eaſt for their ſtock of knowledge, moſt of it, probably, the growth of Hindoſtan; and that the greateſt part of what we know is borrowed from the ancients.

I ſhall now conclude theſe inquiries into the laws, manners, cuſtoms, and religion of the Hindoos. I have repreſented them briefly as they have appeared to me. Their records, I will not ſay, are implicitly to be believed: they bear, however, marks of authenticity and of candour. That fable is the ground-work of Hindoo, as it is of all other chronology, is unqueſtionable. The immenſe ſpace which their hiſtory includes is ſufficient of itſelf to prove that it is ſo. But, with Chriſtian charity, let us allow them to continue in

the

the conviction of that which appears to them moſt orthodox. We believe not a miracle of Burmha: they believe not a miracle of Moſes. And if we ſay, the world, agreeably to their computation, is much older than it ſhould be, the retort comes immediately — "Methuſalah was "nine hundred and ſixty-nine years of "age;" though your lawgiver ſays, "the "days of your years are three ſcore and "ten, and if you attain to four ſcore "years, it is the reaſon of your ſtrength." *Verbum ſat.*

## FRAGMENT LI.

THE pure and active element of fire, the emblem of that glorious orb, whose power pervades the innermost recesses of animate and inanimate nature — that element which the holy hands of the followers of Mithras placed in his temples as the symbol of his divinity — that element, and its worshippers, now become the objects of our inquiry. The Parsis, or Gubburs, by both of which names these people are distinguished, though now in great numbers resident in Hindostan, were originally from Iran, or Persia.

About a thousand years before the Christian æra, a priest of that order, it is said, arrived among the Hindoos, and endeavoured

voured to reconcile them to the religion of Mithras. This, however, as it may. We know, for a certainty, the great perſecution of theſe unhappy people took place during the firſt governments of the diſciples of the Koran. Converſion or deſtruction was the alternative left to them. The conſequence was, ſome repaired to the moſque, whilſt others, obſtinately tenacious in the belief in which they had been educated, fled from their homes, and, in poverty and diſtreſs, ſought refuge in the territories of the tolerating Hindoos. The country of Guzurat afforded them the aſylum they wanted — there they ſettled — and there they have continued a harmleſs, diſtinct, inoffenſive, and induſtrious people, from the latter end of the eighth century.

The Parſis, though included by Muſſulmen among the moſt determined idolaters, are yet far from being deſerving of

that appellation. The learned Hyde aſſerts their belief of the one ſole God, the firſt principle of all beings. To him, he ſays, they offer up their ſupplications. The ſun, and its emblematical repreſentation, they addreſs but as the pureſt images of the Creator, and the temple in which he has fixed his throne.

Zoroaſter, Zurâ-Thuſs, or Surruſs, about whom ſo much has been ſaid, and who is imagined to have been the promulgator of the religion of the ancient Perſians, is as indiſtinctly identified as Mango-Capec, or any other ſuch lawgiver of former days. A great deal has been written concerning this founder of the ſect of Magi, but all ſo ſtrangely contradictory, that it would be as poſſible to aſcertain the country and birth place of Homer, as the country and birth place of Zoroaſter. It is conjectured, however, he lived about the time when Darius,

Darius, the ſon of Hyſtaſpes, filled the throne of Perſia.

The religion, or, rather, the myſteries of Mithras, we are told, were exceedingly ſevere. To be admitted to partake of them, the novice was firſt under the neceſſity of undergoing a certain purgation by fire; next, a probation of the incredible number of fifty days faſting was preſcribed to him; he afterwards was ſubjected to an eight and forty hours flagellation; and, as a conſiſtent concluſion to the whole, a twenty-days immerſion in ſnow was to render him pure, and in every reſpect qualified for an admiſſion to the ſacred rites of the gracious and beneficent Mithras.

An account, however, of the religion itſelf, ſuppoſed, indeed, fabulous, is given to this effect: — The father of the prophet of the Parſis, ſay his biographers,

was by profeſſion a ſculptor: the mother was a pattern of conjugal fidelity, and honoured and eſteemed as a holy woman. One night, as ſhe lay wrapped in innocent and peaceful ſlumber, an angel deſcended from above, and clad her in heavenly apparel. The brightneſs of her form ſhone reſplendent as the ſun — it ſpread around her — and lo, when ſhe awoke, ſhe found ſhe had conceived a child! — In due ſeaſon this miraculous interpoſition of the divine favour declared itſelf in a lovely boy. Zurâ-Thuſs, the ſtrength of fire, Ibrahim, or Abraham, it was called; and the wiſe men denominated it the attracter of hearts, and the governor of men. It laughed when it was born, and cried not like other infants.

A marvellous birth of this nature could not long eſcape the knowledge of the ſovereign of Perſia. Apprehenſion and diſtruſt ſeized upon his mind when he was told

told it was ſtyled the governor of men. He trembled for himſelf and family. A bloody precaution next obtruded itſelf. He determined to be as ſecure as poſſible, and therefore ordered the deſtruction of all the male children in the land. Heaven, however, guarded its peculiar favourite — his parents concealed him. Hearing of this, the king waxed wrathful: he ordered the child into his preſence, and with his own hand attempted to ſlay him; but his arm withered, and the ſword dropped from his hand. He next directed him to be thrown into a fiery furnance; but the fire was unto him as a bed of roſes, on which he ſweetly repoſed. Failing in this, other methods were tried; but all equally ineffectual. The iſſue of the perſecution was a plague of inſects that deſolated the country, and the death of the king himſelf in miſery and in torment.

The

The ſucceſſor of the ſovereign of Perſia, not more righteous than his father, renewed the impotency of attack on the offspring of immortality, and his efforts were conſequently in vain. Even when he had loaded this child of heaven with chains, the chains ſhrunk at the preſumption, and his freedom was manifeſt. Whither, O man! wilt thou turn thyſelf? — Miracles are not to be withſtood. Ibrahim performed many. The fore legs of the king's horſe he even reſtored by prayer, when they had dropped off; and, from that moment, the king and people bleſſed him. Comment on this, ye learned, for to you I leave it!

St. Auſtin ſays, ſpeaking on a pious occaſion, "*Deus loquebatur per ſuum angelum et virgo per aurem impregnabatur.*" But theſe etherial zephyrs, theſe animating weſtern breezes, have been common in every part of the world. The Apollo

Didymæus of the Greeks, ſo called from the double gift imparted by him to mankind, the one immediately from his own body, and the other, by reflection, from the moon, was a production of this nature: — His mother being with child, ſhe dreamt the ſun entered into her mouth, paſſed through her body, and thence penetrating into the womb, the little divinity became created.

The Zurâ-Thuſs of the Perſians, however, even after his being acknowledged their lawgiver, continued to manifeſt his ſupernatural power by miraculous acts. A river of conſiderable width they contend to have been paſſed by him without a boat. They ſay, he performed other mighty things; and when he was taken up into heaven, that his two ſons had the governing of the people entruſted to them; and that one of them made the

ſun

ſun and moon ſtand ſtill for a certain number of days.

I will not inſiſt upon this ſubject any longer. The evident alluſion of this laſt circumſtance to Joſhua's making the ſun and moon ſtand ſtill, cannot fail to ſtrike you. Indeed the whole of this ſtrange account bears no very diſtant reſemblance to ſeveral parts of the Jewiſh hiſtory. The Parſis, I make no doubt, borrowed the ideas from the Hebrew text, though, like the Arabs, (however deciſive our profeſſors may be as to the indiſputable antiquity of Hebraiſm) they are unwilling, nay, I believe, poſitively deny the ſeniority of the Hebrew language, or of their having had any recourſe to it. They claim priority to their own, and to its doctrines, as to that of the earlieſt people.

About the latter end of the eighth century, as I have already ſaid, the Parſis,

ſis, anciently called, from their religion, Magi, were driven into the fruitful countries of Hindoſtan; and there they continue diſtinct and inoffenſive, marry not, nor interfere with other ſects. Their language, and the character of it, called Pehelvi, is peculiar to themſelves; they ſtill preſerve their old cuſtoms; they worſhip the Almighty in the emblems of fire, air, earth, and water — and a ſort of fifth element, which they denominate Noor, and which may be ſuppoſed the phlogiſton or vivifying principle of nature. They expoſe their dead, as in Perſia, on ſtages, within circular incloſures, and there they leave them to be defaced by birds of prey. If a right eye be picked out by a raven, the omen is good; if the left, it is bad, and the body is diſpoſed of accordingly. I will not detain you any longer. The prieſts of Mithras were anciently called Coraces or Ravens, or Hiero-Coraces, or Sacred Ravens — that bird being ſuppoſed conſecrated

conſecrated to the Sun or Mithras. "And "the ravens brought him bread and fleſh "in the morning, and bread and fleſh in "the evening, and he drank of the brook. "And the Lord ſaid, I have commanded "the ravens to feed thee then." Thus was Elijah nouriſhed at the ſtreams of Cherith.

FRAGMENT

## FRAGMENT LII.

IN old ſtory we read of Armenia. Some of its children, who are reſident in Hindoſtan, may deem themſelves worthy of a page — and they ſhall have it. The Armenians, who have emigrated from Perſia into India, are Chriſtians of the Greek church, not very much enlightened indeed, but, like the Jews of Europe, being money-dealers and uſurers, "are, "from the leaſt of them even unto the "greateſt, every one given unto cove-"touſneſs;" and, as a ſecond-diſperſed people, are in every corner of the Eaſt to be met with.

The Armenians, from their docility, and their very ſubmiſſive carriage to the rulers

rulers of the land in which they reſide, as well as from the appearance of religion which they manifeſt, (though it is a query if they care more for it than they do for the ſkull of St. Matthew, the neck and jaw bone of St. John the Baptiſt, or the hand of St. Gregory, which they boaſt to have in Perſia) have wiſely contrived to conciliate the regard of the natives of Hindoſtan, and to carry on, through the channel of their prejudice, a very extenſive and lucrative commerce.

It is a fact, and one perhaps not unworthy of attention, that the nations who have beſt eſtabliſhed themſelves in the affections of the Hindoos, are thoſe who have exhibited the greateſt attention to the externals of religion. The Armenians, as I have already ſaid, mix with them as with brothers. The Catholics of the Romiſh church they likewiſe conceive men of belief, and of the genuine ſpirit of piety.

piety. Even the followers of Mohammed they look upon as poſſeſſing a great degree of religion. Proteſtants alone are thoſe whom they ſuppoſe devoid of faith. This fanciful idea of the Hindoos may be ſmiled at; but I firmly believe they are riveted in it; and though no evil conſequences may be apprehended, it yet is curious, as it ſhews how far glare and pageantry, even among different people, are capable of affecting the ſentiments of the mind. Awe and true devotion never fail to affect the heart of an obſerver, when the ceremonial of a religion is celebrated with ſolemnity.

One advantage, indeed, Proteſtants poſſeſs over the others, and that is, the forbearance they ſhew with reſpect to miracles. "Fly for relief to the tombs of "the martyrs," ſays St. Baſil; "and "whoſoever does but touch their reliques,

" will acquire ſome ſhare of their ſanc-
" tity." Now, this is a doctrine that a Hindoo never will be reconciled to. He would juſt as ſoon ſuppoſe a ſkeleton capable of tilling the land, as that the bones of eleven thouſand virgins ſhould be capable of working eleven thouſand cures, when properly applied to; or that the grave of a loathſome carcaſe ſhould have the miraculous power of conferring ſanctity.

The Armenians, to do them juſtice, offend as little as poſſible in this article of miraculous interpoſition. The Hindoos, they perceive, are prone to laugh at ſuch extravagancies; and it is their intent, that their word ſhould not be brought into diſbelief: nay, they will heartily join in condemnation of all ſuch pious fables, if they can diſcover it is in any manner pleaſing to thoſe from whom they expect advantage.

advantage. The ſtory once was told to a Hindoo chief, in the preſence of an Armenian, of the celebrated picture of St. Dominic of Surriano in Calabrio: that it was brought down from heaven about two centuries and a half ago by the Virgin Mary and St. Catharine: that moſt miraculous cures had been performed before it: that the blind had been made to ſee, the deaf to hear, the dumb to ſpeak, and even the dead, in abundance, to riſe up to life: and that even an atteſted copy of it was miraculouſly empowered to work the like extraordinary virtues. When the Hindoo heard this, which appeared to him a moſt palpable impoſition, he expreſſed himſelf offended. He could tolerate much, he ſaid; but he did not chuſe to put up with an attempt to make him conclude himſelf a fool. What other people believed, was nothing to him. A tale for a child, was to be told to a child. He and his friend,

Coja, the Armenian, though a Chriſtian, had ſomewhat a more rational way of thinking, than to give credit to ſuch ſhameful and impertinent fables. He deſired, therefore, as ſuch were his ſentiments, that in future he might be excuſed from liſtening to what he could conſider in no other light than as a ſtudied contempt of the little underſtanding he was maſter of. Coja acquieſced heartily in the ſentiments of the chief. "You are right, "Sir," ſays he; "all ſuch ſtories are "abominable, prieſtly falſehoods: they "are baits to allure the deluded multi-"tude. How ſcandalous is it, that ſuch "reliques of the Shïtawn (or devil) "ſhould remain amongſt Chriſtians!" The back of the Hindoo, however, was no ſooner turned, than he began in a different tone. "O! holy church," ſaid he, "what a treaſure of moſt hallowed truths "am I obliged to ſacrifice to this wretch,

"this

" this heathen, this idolater! But God's
" will be done: — No one knows, until
" he tries, how difficult it is to ſerve
" two maſters."

## FRAGMENT LIII.

FROM the aborigines of Hindoſtan, and from the people to whom they charitably afforded an aſylum, we next come to the Mohammedans, under the preſſure of whoſe arms they have fallen. We muſt here go a little back in our reſearches, and inquire into the nature and ſtate of thoſe tribes which afterwards adopted the name Mohammedan, and, in particular, of thoſe manners and cuſtoms which ſubſiſted among them previous to the appearance of their moſt extraordinary prophet.

The Arabs, which was the general deſignation of theſe people, were a numerous and a hoſpitable race, who, in a roving

roving ſtate of ſociety, inhabited ſome of the moſt fertile and extenſive countries of the ſouthern and weſtern parts of Aſia. Somewhat like the Tartars, they delighted to change with the change of ſeaſons — never continuing in a place — roaming from one part to another. — Sometimes dwelling in the vallies — at others on the mountains, and ſometimes on the deſert plain. Thus fortunately contriving, from the very beginning, and in the moſt extraordinary manner, to preſerve their liberty unſubdued, either by Greeks, Romans, or any other people; Arabia Petræa being the utmoſt extent of foreign conqueſt, notwithſtanding what Rollin ſays, that Seſoſtris of Egypt, in his father's lifetime, invaded and conquered the Arabians.

Among the various claſſes of the natives of Arabia, we muſt remember, however inſiſted upon, that the poſterity of Iſh-

mael, the ſon of Abraham and Hagar, are not to be conſidered as genuine Arabians. Iſhmael was an Hebrew; his deſcendants, therefore, of courſe, were Hebrews, according to the covenant of circumciſion made by God with Abraham. The Arabs, then, are to be looked upon as a people entirely diſtinct from the children of Iſrael, and from all other nations. They never were brought under the yoke of ſubjection; nor did they ever ſeek acquiſitions in diſtant countries. Freedom and liberty were Arabic objects of ambition. Nothing, ſays an old writer, of their achievements, can be comparable to a purſe and a good ſword. Theſe are the preſervatives of liberty. Want you the comforts and the conveniences of life, the purſe furniſhes you with them to the utmoſt of your wiſh;—want you protection from the inſults and the wantonneſs of power, what equal to the ſword of juſtice, employed by a man himſelf, and

in

in the defence of his moſt invaluable rights?

Unſettled in ſociety, and not confined by the controlling trammels of a regular form of government, the Arabs, in common, followed the paſtoral life. Their herds and flocks afforded them the eſſentials, and even the luxuries of exiſtence. In this primitive ſtate, we cannot expect that their views ſhould have gone very far into the conſideration of genuine religion. The belief of a merciful God, they all gave into. They even ſtudied, we are told, the book of Pſalms, and other moral productions. But, beyond this, I am of opinion, they had neither materials nor ability to proceed. Inſtinctive principle occaſions a glow of piety in every breaſt. Human ingenuity follows it in time, and rears a complicated ſuperſtructure on the pure foundation of natural theiſm. If, as it is ſaid, the Arabs attempted

tempted to adduce arguments in ſupport of the unity of the Godhead, their ſpeculations muſt have been infinitely more amuſing than ſatisfactory. Reaſon can advance but a certain way: — a ſtep out of the direct road, and all becomes error and illuſion.

I will not preſume to contradict the aſſertion of their believing in the unity of the Omnipotent Ruler of the world. It is poſſible their minds might have been illumined by a ſpark from the Weſt, where perſecution was daily accumulating on the heads of thoſe who inſiſted upon the poſition — the primitive followers of Chriſt. But, poſſible as it may have been, there is yet every reaſon to conclude, that not an inconſiderable number of them were poſitive unbelievers — diſcrediting every idea of a creation paſt, of a reſurrection to come, and of a future ſtate. To an irreverſible order of

nature they probably attributed the birth and the formation of things, and to a like irreverſible decree they contended that the aged had their diſſolution.

Children of ignorance the Arabians certainly muſt have been at the period I now am ſpeaking of; and whether they had their camels tied at their ſepulchres, that thoſe animals might be in readineſs for them in another world, it being ſcandalous to go on foot — whether they believed in the Metempſychoſis — or whether they had no belief at all — the truth is, they were in that undetermined ſtate of religious ſociety when impreſſions are eaſily made; and what is not leſs certain, when they are indelibly fixed. "A "friend of mine," ſays one of their favourite poets, "who had been buried "ſome time, appeared to me a few "nights ago, and gave me this balmy "conſolation: — God ſays he is favour-

"able

" able to poets. Trembling, and afraid, " I entered into his preſence; but his " ſmiles of approbation diſſipated my " fears. He commanded me to repeat " to him an extempore couplet or two, " as an expiation of my worldly tranſ- " greſſions. I obeyed the High Beheſt; " and thus I ſang—' Four things I now " preſent before you, O Alla!—A man " who was poor, but was content—A " man who had ſinned, but was peni- " tent.' — The thought was received " with benignity: — God iſſued the de- " cree; and my crimes were forgiven " me."

FRAGMENT

## FRAGMENT LIV.

PLUNGED in a labyrinth of uncertainty, though at the ſame time ſufficiently quick and penetrating to know that they were in the ways of error, the Arabians eagerly attended to the firſt Chriſtians who came among them in the earlieſt ages of the church. Fond of romance, from their accuſtomed habit of life, and naturally attached to every thing marvellous and new, the zealous propounders of the doctrine of Moſes, and of the ſubſequent laws of the Saviour of mankind, found it a taſk neither of difficulty nor danger to bring into the boſom of their community the wild and unſettled inhabitants of the deſart. The flame once caught, the rage for Chriſtianity

ſoon

ſoon became general. Tribes, whoſe ideas were diſſimilar in other matters, here coaleſcing in opinion, brother like, and as with one mind, fell proſtrate and adored the croſs. Chriſtianity at length ſpread itſelf almoſt univerſally throughout Arabia. Biſhops and prieſts were ordained, and they executed their functions with the hearty approbation and concurrence of their hoſpitable converts.

In this ſtate was Arabia for ſome ages before Mohammed. European opinions exerciſed dominion over them: they ſtill indeed were free, and boaſted of the liberty they had received from their fathers: but the train was laid for their ſubjection — and what neither Alexander, nor Rome in all her glory, was able to accompliſh, was now to be brought about by infatuation, and by the moſt extraordinary impoſition that is to be met with in the annals of mankind. Let it not be forgotten,

forgotten, however, that the ſoil was prepared to Mohammed's hands by Chriſtians, and that he had only to ſcatter the ſeeds of his faith, while ſtreams of Iſraelitiſh ſuperſtition were in readineſs to nouriſh the plant as it ſhould riſe.

The nature of the ſubject on which we are now immediately employed, moſt unequivocally demands the freedom of inquiry: without it, effects will appear to have ariſen from cauſes inadequate or foreign. The ſpring of a mighty torrent, to be clearly underſtood, ſhould be accurately traced to its priſtine ſource. With diffidence, therefore, we will tread, but at the ſame time with firmneſs; ſo that ſanctified prejudices may not be treated indecently, nor truth be permitted to eſcape from a falſe and an unneceſſary forbearance.

Religion,

Religion, in all its forms, and in all its amaſing irregularities, is on every account entitled to reſpect. I mean not the religion of one's own country excluſively — I ſpeak of it at large, and as it is diffuſed throughout the various nations of the earth. Few of theſe but, at one time or other, have had faults, at which, in retroſpection, they have bluſhed. Few of theſe but, at one time or other, have had perfections, in which it has been allowable for them to glory. This is exemplified in the fate of Chriſtianity itſelf, as much as in the practice and belief of any other religion whatever.

It will be unneceſſary for me to recur to the firſt ages of Chriſtianity, when truth and ſimplicity were buried under heaps of legendary tales — when morality was thrown aſide, and faith was reared paramount to good works. Points of

of this nature will more properly engage our attention at ſome future period: it will here be ſufficient for us to know, that from the third to the ſixth centuries the Chriſtian church exhibited a diſgraceful and a moſt unamiable picture to the reſt of mankind. Grace, piety, and good will, driven from the breaſts of the followers of a moſt pure and charitable doctrine, were ſubſtituted by intolerance, ſelfiſh devotion, and gloomy perſecution. Precepts, the moſt divine, became theſes for controverſy. Subtle diſtinctions, abſtruſe and ſpeculative niceties, ſeized on men's minds in oppoſition to clear and unadulterated ſenſe. In ſhort, rancour, hatred, malice, and all uncharitableneſs, ſtained the character of thoſe days, which, built on the humane and moral principles of the creed eſtabliſhed for it, ſhould have been, if poſſible, to man, immaculate. "He is the good Chriſtian," ſays Biſhop Noyen, even in the ſeventh cen-

tury, who, by the way, was afterwards ſainted, " who comes frequently to " church — who preſents the oblation " which is offered to God upon the al- " tar — who doth not taſte of his own " induſtry until he has conſecrated a part " of the firſt fruits of it to God — who " can reſpect the Creed and the Lord's " Prayer. Redeem, then, your ſouls " from deſtruction, while you have the " means in your power — offer preſents " and tythes to churchmen — humbly " implore the patronage of the ſaints — " for by obſerving theſe things, at the " day of judgement thou mayeſt ſay, " Give to us, O Lord, for we have " given unto thee."

While the ſubſtance of religion was in this manner confined to doctrines the moſt heterodox and depraved — while Chriſtianity, from the ambition of prieſts, and the phrenzy of ſeculars, was daily ſinking

ing deeper and deeper into a gulph more horrible than Paganiſm — while every ſpecies of corruption was allowed, and every falſehood that could be forged was ſanctified by aſſumed apoſtolic infallibility — whence ſhould it be extraordinary that a new ſyſtem of belief ſhould be promulgated, or that miſerable man ſhould catch at the firſt beckoning hand which pointed out to him the way of exchangeing a ſtate of ſlavery for one of happineſs and content?

## FRAGMENT LV.

ALL nations, all ſocieties, ever have had, and ever muſt continue to have, ſome mode of worſhip, ſome certain preſcribed forms of adoration to be paid to that all-powerful Creator, to whom, Nature tells them, they are indebted for their being. Why, therefore, ſhould the leader of any particular ſect, whom, in veneration, that ſect may ſtile a prophet, be loaded with opprobrious epithets? Surely the principle of ſuch abuſe is mean. Good ſenſe revolts at ſuch illiberality. Darkneſs, at one time or other, has involved every people. When the light breaks, and to full conviction, it is then, and then only, it can be acknowledged to exiſt.

The

The Arabs, from whom we have neceſſarily been obliged to wander, poſſeſſed of a belief in the Chriſtian tenets, but for which they had hourly reaſon to be ſorry, and wavering, though tolerably converſant in the hiſtory of the books of Moſes, and in the teſtament of Our Saviour, ſhewed themſelves, towards the cloſe of the ſixth century, not uninfected by the general diſſatisfaction which had gone abroad at clerical uſurpations, nor greatly diſinclined to a revolt from the bondage in which they found themſelves ſhackled by their ghoſtly fathers. All they ſeemed to want was the guidance of ſome enterpriſing genius, who had ambition enough to be the founder of a ſect, and good ſenſe ſufficient to eſtabliſh the edifice he might rear in their prejudices, and radically in the eſſence of the new opinions they had imbibed.

In this ſtate were the Arabians, when the indigent ſon of an indigent chief of the Koreiſh tribe grew to the great idea of being the ruler and the lawgiver of Arabia. Mohammed, the celebrated perſonage of whom we are now to treat, entered not into the world with any ſupernatural indications of his being entruſted with a divine commiſſion. Under an humble roof, and with neither prodigies, nor omens predictive of any future glory, this favourite of fortune, unnoticed and unexpected, was born unto the tribe of Koreiſh: nay, ſo very diſtant was his early ſituation from that of grandeur, that, on his father's death, the proviſion left to himſelf and to his mother was five camels and an Ethiopian female ſlave.

The youthful days of Mohammed paſſed in Arabic indolence and eaſe: he raced

raced and he hunted with his companions, nor thought of a ſerious occupation, until his grandfather directed him to apply himſelf to a trade, which, at beſt, muſt have been inconſiderable. In this line Mohammed continued, with induſtry, until an opportunity preſented itſelf of his being recommended to the patronage of a rich widow, named Khâdijah. To Khâdijah he became factor; — ſhe intruſted him with the management of ſome extenſive concerns; and he, with great fidelity, diſcharged the truſt. Mohammed was a handſome man; his perſon was elegant, and his aſpect commanding: his manners too were happily formed, and his temper and diſpoſition were ſuch as rendered him both reſpected and beloved. To theſe advantages were joined a penetrating and ſagacious judgement; a quick and thorough knowledge of the characters and diſpoſitions of mankind;

a rather placid, though at the ſame time a moſt inſinuating carriage; an extraordinary great memory, and a captivating flow of natural elocution. Silent, though not reſerved; the friend of chearfulneſs and good humour; but, above all, the child of charity and affection. Such was the lawgiver of the Arabs.

With perfections ſuch as theſe, and with an unblemiſhed character, it is not to be wondered at, that Khâdijah ſhould feel the ſoft influence of love for Mohammed. She did feel it; and ſhe publicly avowed it by marrying him, and by putting him in poſſeſſion of all her riches. The marriage was performed at Mecca; and at Mecca they continued to reſide. It is not of any material conſequence, that the hour, the day, or the minute, ſhould be aſcertained, in which the idea of paſſing for an inſtrument of heaven

firſt

firſt entered into Mohammed's imagination. The plan muſt have been the reſult of long and ſerious meditation. Suffice it, that it was fifteen years after his marriage; and that he was then about the age of forty.

Mohammed's firſt attempt was upon his own family; here he ſucceeded; but his oppoſition from without, though his workings were quiet, was ſtrenuous and alarming. The vigour and firmneſs of his mind, however, urged him to perſeverance. Lawgivers and men of ſupernatural wiſdom muſt always be attended by familiar ſpirits. Numa had his nymph, Egeria, in a cave; Moſes held conferences with the Lord himſelf, unwitneſſed, on the hill of Sinai. Many others have had ſimilar communications: even the prieſts of Otaheite aſſert that they have held an immediate correſpondence with

with the Divinity from time immemorial.

This common refuge, therefore, of the wiſeſt, as well as of the moſt ignorant, could not eſcape the penetrating judgement of Mohammed. He ſaw that men were to be entrapped through the medium of impoſition; and he ſaw that he muſt plead either an intimate intercourſe with a meſſenger from God, or a direct and a heavenly inſpiration. The former promiſed beſt: it afforded him time for planning and for reflection; and, moreover, it placed him at a more poſitive diſtance from detection. To a cave on Mount Hara, then, Mohammed ſolemnly and regularly repaired. He there prayed, faſted, and communed with the miniſter of Alla.

It is aſtoniſhing that the very rational creatures of this world, who pride themſelves

ſelves ſo much on their underſtanding, ſhould, in the courſe of five or ſix thouſand years, have admitted of prophets, (unleſs poets and pſalmodiſts, who ſung verſes extempore, and oracular prieſts, come under that denomination) to the amount of nearly two hundred and thirty thouſand. The enumeration, indeed, is incredible; but the catalogue is ſo preciſely given, that it would be uncivil to diſbelieve it. Adam, Noah, Abraham, Moſes, Jeſus, and Mohammed, each, it is alledged, came with a ſpecial commiſſion. This we will allow, (Chriſtianly ſpeaking, the laſt excepted); the other, indeed, had no ſuch plenipotentiary authority: but ſtill they were ſent into the world to reclaim mankind, and to exhort men to virtue and to repentance. "For it was ſo, when Jezebel cut off "the prophets of the Lord, that Obadiah took an hundred of them, and "hid

" hid them by fifty in a cave, and fed " them with bread and water." Now, whether theſe, or ſuch as theſe, are included in the above liſt, given to us by the diſciples of the Koran, I know not: I ſhould ſuppoſe they muſt; for how are they otherwiſe to make out their numbers?

The hardineſs and the preſumption of Mohammed's pretenſions, (the laſt, though not the leaſt, of holy cheats) ſtaggered the more ſenſible part of the Arabs. They wondered at his raſhneſs, and, more particularly, at his daring to propound a doctrine, when it was univerſally well known he was utterly ignorant of letters. Day after day, however, the lawgiver of Mount Hara continued to broach the principles of his new-fangled worſhip. He treated with indifference the ſcoffs and the mockeries of his enemies. The laws of

of Moſes, and the precepts of our Saviour, ſerved him as the baſis of his religion; and on theſe he was certain to erect a reſpectable and a permanent ſtructure.

That Mohammed was maſter of no acquired learning is moſt certain: he could neither read nor write: he expreſsly mentions it himſelf, and gives it as a moſt convincing proof of his revelations having proceeded immediately from God.—"This Koran," ſays he, "could not "be compoſed by any except God; but "it is a confirmation of that which was "revealed before it, and an explanation "of the ſcripture. Will they ſay Mo-"hammed hath forged it? Anſwer;—"Bring a chapter like unto it, and call "whom you may to your aſſiſtance, be-"ſides God, if you ſpeak the truth." The challenge was abſolutely given; and

a ſelect

a ſelect paſſage from the Koran was written in letters of gold, and hung up for the literati of Arabia to ſurpaſs it if they could. They could not, at leaſt ſo Arabic hiſtorians record, and Mohammed conſequently came off victorious.

FRAGMENT

## FRAGMENT LVI.

THIS want of erudition in Mohammed muſt, in ſome reſpects, have been diſadvantageous to him, while, in others, it manifeſtly muſt have tended to the forwarding his views. Diſqualified himſelf from purſuing thoſe reſearches into ſacred writ, which it was eſſential for him to underſtand, his reliance, in conſequence, muſt have been placed on the abilities and perſpicacity of coadjutors; whereas, on the other hand, the not being able to read, or to expreſs himſelf in writing, made whatever he promulgated, and which carried complicated alluſions to the Hebrew text, appear in ſo extraordinary a light to the multitude, that nothing but a divine interpoſition could account for it.

Many

Many years elapſed in invincible patience on the part of Mohammed. The whole time exhibited a ſeries of attack and defence. Abounding in the myſterious language of inſpiration, and wound up now and then to the extravagance of enthuſiaſm, the doctrines of the Koran ſlowly crept into the minds of the few, who, on every ſacred occaſion, have been found to miſtake the ravings, and the diſtortions of the imagination, for the ſecret operations of the Divinity. But the majority of the Arabians remained ſtill unconverted. Could he have exhibited a miracle, their obſtinacy would not have been of continuance. But he declaimed againſt miracles: he avowed himſelf not empowered by Alla to accompliſh them.

Ten years had been ſpent in this conteſt, when Mohammed found himſelf compelled to fly from the city of Mecca

to

to Medina: the æra, by the way, at which the Higeira commences — The ſix hundred and twenty-ſecond year of Chriſt. At Medina he continued for ſome time, and then again returned to Mecca, where he remained till the twelfth year of his miſſion, ſtill unweariedly working at his holy calling: he then took his journey to Jeruſalem; and thence his flight to heaven. It was now that Mohammed began to feel his conſequence. Until this period he had been comparatively paſſive, owing, as it is ſuppoſed, to his want of power. His ſtrength being increaſed, and his friends openly and declaredly ranked under the ſtandard of their prophet, terms were no longer neceſſary to be held with his enemies and perſecutors; and he avowed himſelf, at once, the heaven-appointed lawgiver of Arabia. The high decree had been iſſued to him to puniſh the obſtinate and profane, and effectually to extirpate every remnant of

idolatry; and, that acts ſhould enforce as well as words, he rigorouſly begun, as other prophets had done before him, to compel into a belief thoſe who would not be convinced by the ſoundneſs of his doctrine.

Mohammedan writers are not agreed upon the preciſe time that Mohammed exerciſed his apoſtolic function. Some hiſtorians alledge, that he lived until the tenth, and others until the eleventh, year of the Higeira. However this may be, his zeal, and probably his cruelty, increaſed with the extenſion of his authority. Time ſeemed to give ſtrength to his determination, and to increaſe his unbounded deſires for univerſal converſion. In this diſpoſition of mind, and in the height of his career, an unexpected blow prevented the accompliſhment of his mighty ambition. He was poiſoned at Medina by a woman, and expired there in the

ſixty-

ſixty-third or the ſixty-fifth year of his age.

To venture an opinion on the conduct of Mohammed, after all that has been written on the ſubject, may probably be hazarding too much. But, it matters not, we have him at preſent before us, and he ſhall not be diſmiſſed without that attention to which, from his extraordinary character, he is juſtly entitled. Mohammed, by impoſing himſelf upon mankind, as the ſelect and the anointed of heaven, may doubtleſs be blamed, and be conſidered as unpardonably culpable. He may likewiſe be condemned for his ſanguinary, and, in many inſtances, his cruel decrees: but, on the other hand, look into the Koran; ſee what ſtrains of morality are contained in it, a few paſſages excepted. Obſerve how he poſitively enjoins kindneſs, benevolence, and all earthly charity. Theſe are ſurely indications of not

a diabolical nature. That bloodſhed and deſtruction were the conſequences of many of his acts, it would be folly to deny; but had he not bitter and implacable enemies? Was he not threatened, and perſecuted with unremitted vengeance? Theſe are forcible rouſers of the rage of man. In ſhort, and I hope I am unprejudiced in the concluſion, Mohammed, in my apprehenſion, was a great, a reſolute, and an ambitious man. He aimed at the ſovereignty of the world; and whether his views were to be accompliſhed by arms, or by faith, the alternative was immaterial. Supreme rule was his object: he ſought it, and he acquired it. Others have done the ſame, and they are renowned and celebrated by moraliſts and hiſtorians.

## FRAGMENT

## FRAGMENT LVII.

MOHAMMED's religion abounds in precepts of moral practice, as well as in thoſe of faith. He gives moſt praiſe-worthy directions for the conduct of the affairs of this life. Relative to thoſe of the world to come, he ſpeaks moſt intelligibly, and, to Muſſulman minds, moſt divinely. It is a moſt fantaſtic and ſenſeleſs way to argue, that miſery is inevitable — that evil is fatally neceſſary — and that both one and the other are the conſequences of exiſtence. Better to ſpeak comfort to the heart of man. Why plunge the mind in ſorrow, when it is poſſible to give it comfort by pleaſurable ſenſations? Mohammed ſays, be as I have commanded you, and your rewards ſhall ſurpaſs even

your imagination. What ſome of theſe rewards are, he particularly enumerates in a ſeparate ſection of his Koran.

It has already occurred to us, that a principal part of the edifice of the Mohammedan religion muſt have been gleaned from the Iſraelitiſh text, and the ſubſequent teſtament of our Saviour. Six centuries had elapſed between the crucifixion of the ſon of God, and the appearance of Mohammed; and during that time, as we have already noticed, the moſt abſurd and incoherent doctrines were broached by the fathers of the church. I mention it again, but, I would wiſh it to be underſtood, with no other intent than merely as an introduction to a conjecture, that the prophet of the Arabians was probably indebted to Juſtin Martyr, (or ſome ſuch Chriſtian) who flouriſhed about fifty years after the apoſtles, for the idea of heavenly gratifications, which he, in ſo laviſh a manner,

ner, has promiſed to the faithful of his followers. Juſtin, in ſpeaking of the Millennium, in which he profeſſes himſelf to have belief, has theſe extraordinary words — "The ſaints," ſays he, "ſhall "be raiſed in the fleſh, and reign with "Chriſt in Jeruſalem, enlarged and beau- "tified in a wonderful manner for their "reception, in the enjoyment of *all ſen-* "*ſual pleaſures*, for a thouſand years be- "fore the general reſurrection."

Intelligible as Mohammed has made his paradiſaical rewards, his puniſhments denounced againſt the wicked are not in any manner more difficult of comprehenſion. No ſooner is a corpſe laid in the grave, ſay the Mohammedan doctrines, than it is received by an angel, who gives it notice of the coming of the two examiners — Creatures of the moſt black, livid, and terrible appearance. Theſe, ſeated in horrible ar-

ray, order the dead perſon to ſit upright, and then examine him concerning his faith as to the unity of God, and the miſſion of Mohammed. If, happily for himſelf, his anſwer be right, his body is ſuffered to reſt in peace, and it is refreſhed by the air of paradiſe; but if otherwiſe, they beat him on the temples with iron maces till, in anguiſh, he roars ſo loud, that he is heard by all from eaſt to weſt, except by men and genii. They then preſs the earth on the corps, where it is left to be gnawed and ſtung, until the reſurrection, by ninety-nine dragons with ſeven heads each.

The orthodox believers of the Koran, thoroughly convinced that an examination is to take place on their demiſe, are careful, as the Jews were of old, that their grave ſhall be capacious enough to admit of their ſitting up with eaſe. And as the Roman Catholics, whom they likewiſe follow,

have

have prayers performed for their ſouls after their deceaſe, ſo have the Mohammedans; and they leave funds for this purpoſe for the maintenance of derviſhes and fakeers, who, reſiding at or near their tombs, are conſtantly at prayer, and are nightly careful that a lamp is kept burning at the head of their graves. How long the aforegoing ſtate of purgatory, for purgatory it certainly is, is to laſt, the moſt profound of the Mohammedans are at a loſs to know. They are of opinion, however, that whenever the day of reſurrection does arrive, it is to continue for ſeveral thouſand years, during all which time the ſkulls of the wicked ſhall boil like a pot.

Perfect in all their parts and members, mankind are to appear before the judgement ſeat of God, as they originally ſprang from their mothers' wombs, barefooted, naked, and uncircumciſed. A

doctrine

doctrine this alſo, borrowed from the primitive fathers; but the indelicacy of it has cauſed a variety of opinions among the pious reſorters to the moſque. Even one of Mohammed's own wives, Ayeſha, objected to it, apprehenſive leſt modeſty might be offended by ſo ſhocking a deviation from decorum. The prophet, however, quieted her fears, by aſſuring her, the buſineſs of the day would be too weighty and ſerious to allow of men and women's looking upon each other with other eyes than thoſe of pity and compaſſion.

The day of the reſurrection is to be an awful day, according to Mohammed. The death-piercing trumpet ſounded, the ſepulchres all rent, and the graves caſting forth their dead, mankind ſhall then repair to the dread tribunal. Here the trial of earthly actions is to commence. The ſoul

ſhall

ſhall ſay, " O Lord, my body I received " from thee; for thou createdſt me with- " out a hand to lay hold with, a foot to " walk with, an eye to ſee with, or an " underſtanding to apprehend with, till " I came and entered into this body; there- " fore puniſh it eternally, but deliver me." On the other hand, ſhall the body urge, " O Lord, me thou didſt create like a ſtock " of wood, having neither hand that I " could lay hold with, nor foot that I " could walk with, till this ſoul, like a " ray of light, entered into me, and my " tongue began to ſpeak, my eyes to ſee, " and my feet to walk; therefore puniſh " the ſoul, but deliver me." This knot- ty diſpute between the body and the ſoul (and more deſpicable extravagancies, by the way, will be found amongſt other ſects, before we come to a concluſion) ſhall avail, unhappily, but little in the iſſue. The Almighty decree ſhall paſs with

with unerring juſtice. Woe to the ſinner, therefore, for in both ſoul and body ſhall he experience the torments due to his tranſgreſſion.

FRAGMENT

## FRAGMENT LVIII.

WHEN Mohammed had determined on the ſyſtem of belief, which he was deſirous to promulgate, he wiſely adopted many of the received and the ſanctified opinions of thoſe whom he had reaſon to ſuppoſe he ſhould convert. Hence the ſources of the greateſt part of his doctrines might readily be traced. An inſtance now before us is in the celebrated bridge, Sirât, borrowed from the Magi. This bridge, and nothing can be more frightful, is repreſented as thrown immediately acroſs the tremendous abyſs of hell. Over this, and it is deſcribed no thicker than a hair, and ſharper than a ſword, all miſerable mortals are to endeavour to clamber ſubſequent

quent to their trial. If loaded with guilt, alas, what is to ſave them! Down they plunge into the flames of perdition, ſhod with ſhoes of fire; the fervour of which ſhall cauſe their ſkulls to boil like cauldrons.

" ——— Where nature breeds
" Perverſe, all monſtrous, all prodigious things,
" Abominable, inutterable, and worſe
" Than fables yet have feign'd, or fear conceiv'd,
" Gorgons and hydras, and chimeras dire."

MILTON.

In a contrary direction, if crowned with virtue, ſwift to the regions of heaven they ſhall fly, where they ſhall partake of the bleſſings of Tûba, or the tree of happineſs, which ſhall ſpontaneouſly ſupply them with food, raiment, and richly-capariſoned horſes to ride upon — where rivers and fountains ſhall refreſhingly flow with milk, with honey, with water, and with wine — where the commoneſt pebbles ſhall be diamonds, rubies,

and

and emeralds, of the pureſt water — but, above all, where the "reſplendent and "raviſhingly black-eyed girls of para-"diſe,

"Love-tinctur'd cheeks, whence roſes ſeek their bloom,
"And lips from whence the zephyrs ſteal perfume."
JONES.

ſhall be with open arms in readineſs to receive them — where even the meaneſt of the faithful ſhall have, excluſive of his earthly wives, which he ſhall alſo have, ſeventy and two of their moſt exquiſite Hooraûns, for the completion of his felicity. "All ſenſual pleaſures are to be "enjoyed," ſay the Chriſtian ſupporters of the fabric of Millennium: nor did the ſublime author of Paradiſe Loſt deem it inconſiſtent to put into the mouth of Raphael, words importing ſimilar gratifications —

"— Though

" ——— Though in heav'n the trees
" Of life, ambrosial fruitage bear, and vines
" Yield nectar; though from off the boughs each morn
" We brush mellifluous dews, and find the ground
" Cover'd with pearly grain: yet God hath here
" Varied his bounty so with new delights,
" As may compare with heaven."

And again, in reply to Adam —

" ——— With a smile that glow'd
" Celestial rosy red, love's proper hue.
" ——— Suffice thee that thou know'st
" Us happy; and without love, no happiness.
" Whatever pure thou in the body enjoy'st,
" (And pure thou wert created) we enjoy
" In eminence." B. v. and viii.

And here I think it would be injustice to the gallantry of Mohammed, were we to pass over in silence the unjust accusation his doctrine labours under, viz. That women are excluded paradise. They are not excluded paradise: on the contrary, their entrance is not only permitted, but solicited. Maidens, even, though less courteous people have denominated them apeleaders in another place, are invited to the heavenly mansions, where lovers are provided

vided for them, and where "they are "also to partake of every species of de- "light." Why the Mussulman prophet should have had the slur thrown upon his character, of his being an interdicter of female happiness, I know not; unless it took its rise from the incautious declaration, that, in viewing paradise, he perceived the majority to be the indigent; but, in prying into hell, he found the greatest part of its inhabitants to be women.

The Cabbalists, from whom Mohammed unquestionably borrowed, supposed the existence of four heavens, where the souls of innumerable holy women were married to the souls of holy men; where, "as in "marriages on earth, bodies cohabited "with bodies — so souls, in marriages "in heaven, cohabited with souls."

Refined as these ideas of Mohammed must certainly be deemed, when drawn into comparison with what such a writer as the Jew, Eliezer Pike, advanced — "That God, in the beginning of the world, created, on the fifth day, two great whales, one of which he keeps alive to this day, to sport and play with; and the other he preserves from corruption in salt water, to serve as a dish at the banquet with which he is to regale the righteous at the last day" — They still are capable of deriving a greater and a more merited degree of approbation from us, when we even place them in contrast immediately with what many of the forefathers of Europe used zealously to glory in. "What strange new joys rise upon me! I am dying — I hear Odin's voice — The gates of his blissful palace open to me — The half-naked maidens meet me with a smile — lovely

" creatures!—A ſky-blue ſcarf heightens
" the enchanting whiteneſs of their com-
" plections!—Behold, they welcome me
" with the ſkulls of my ſlain enemies
" filled with elevating beer—I come!
" I come!"

## FRAGMENT LIX.

THE Iſraelites made pilgrimages; the Chriſtians made pilgrimages; Mohammed would have pilgrimages alſo. He pitched upon the temple of Mecca, a moſt noted place of worſhip, and one held in ſuch extraordinary veneration for many centuries previous to his miſſion, that the Arabs conſidered it as co-eval with the world. Mecca is ſituated about three days journey from the ſhores of the Red Sea: it is ſurrounded by a rocky, ſandy country, intenſely hot — a ſoil barren, and a climate not very favourable: but, notwithſtanding theſe diſadvantages, Mohammed ordained that it ſhould be the holy of holies. It was the ſpot which had given him birth; and it held the Cabâh,

Cabâh, or ſacred temple, of his countrymen.

Religious penances have been of univerſal growth; they were formerly to be met with every where; they are now rarely to be ſeen but among Hindoos, Mohammedans, and Catholics of the church of Rome. The Mohammedans, impreſſed with the idea of the great efficacy of pilgrimage, "he who dying without it," according to tradition of their prophet, and indeed according to the Koran, "be-"ing no better than a Jew or a Chriſ-"tian," have, from their firſt converſion, been uniformly, though not madly, deſirous of performing this eſſential and neceſſary point of their duty. On this account, infinite difficulties have been, and ſtill are, daily ſurmounted; and riches in abundance continue to be the pious rewards of the conſecrated guardians of the Cabâh.

I at no time mean to ſneer, when the inoffenſive cuſtoms of any people are under inveſtigation. I would gladly paſs over abſurdities, and inquire into nothing but what was praiſe-worthy and conſiſtent—but this is denied me. Folly cannot always be eſcaped—we muſt encounter it ſometimes; and when we do, charity, I think, requires no farther, than that we ſhould treat it with tenderneſs and civility.

The pilgrimages to Mecca are attended with many curious circumſtances. Three days are allotted to faſting and prayer at Mecca. On the fourth, a ſhort progreſs is made into the deſert; and there a ſacrifice is performed. After this, the pilgrims proceed to Mount Arafat, which is not at any conſiderable diſtance, laden with two and forty pebbles, no ſtones being to be had on the deſert. Here they continue three days longer:—on the firſt morning, after

after devout prayers at the foot of the mountain, throwing ſeven ſtones at it — on the ſecond, fourteen — and on the third, twenty-one. This ſtoning the mountain they call pelting the head of the devil, for tempting Abraham to offer up Iſhmael (for they will not allow it was Iſaac) as a ſacrifice to the Lord.

But in the ſame breath that they tell you this, they will likewiſe inform you, it was on this mountain that Adam and Eve had their firſt meeting, after two hundred and twenty years ſeparation, and that too by accident, each being ignorant of the other's fate, after their expulſion from paradiſe. Now, if we were to reaſon upon the principles of common underſtanding, one ſhould naturally be led to think, that if the devil merited pelting on the one account, he was entitled to ſome ſort of thanks, at leaſt, for the other, in permitting this meeting of our firſt pa-

rents, after he had ſeduced them from their primœval innocence, and after he had allowed them to wander ſo many years in fruitleſs inquiry after each other. There is certainly a degree of inconſiſtency in theſe matters. However, the ceremony of ſtoning is gravely to be gone through; and the pilgrims return to their devotions at the temple.

It has already been remarked, that the temple of Mecca was a place of holy eſtimation previous to the miſſion of Mohammed. Many of the moſt orthodox of the Muſſulman doctors inſiſt on Adam's being the original founder of it: that he erected the firſt building; but, on its being deſtroyed at the deluge, that it was re-erected by Abraham and his firſt born, Iſhmael. They even advance it as a fact, (in oppoſition to the Hindoos, the only people indeed who diſpute the point) that the burying-place of Adam is on a mountain

mountain within about three miles of Mecca, called Abou-Cais.

Theſe pretenſions of the Arabians are grounded on the diſbelief of a terreſtrial paradiſe. They admit not of the iſland of Serendib, or Ceylon's, being the garden of Eden.

" ——— Where gentle gales,
" Fanning their odoriferous wings, diſpenſe
" Native perfumes, and whiſper whence they ſtole
" Thoſe balmy ſpoils."

PARAD. LOST, b. iv. v. 156.

From the ſeventh heaven, ſay they, Adam was driven. He then, according to their tradition, made a journey into Arabia; built, or, at leaſt, viſited the ſpot where the Cabâh has been ſince erected; and, dying in the neighbourhood of Mecca, he was interred on Abou-Cais. And here, in the ſpirit of candour, we muſt allow the Arabians to be not greatly beyond our own ſcriptural commentators, who,

who, in the primitive ages of the church, maintained, that paradiſe was the place into which Enoch and Elias were tranſlated, and into which St. Paul himſelf was admitted. Whether the Mohammedans are right, or whether theſe Chriſtians were right, I known not. It is ſufficient for us that they each eſtabliſh the premiſes, and ſupport them as premiſes generally are ſupported in this world, by bold and unbluſhing aſſertions.

FRAGMENT

## FRAGMENT LX.

CAN the impoſition of the moſt ſacred moral duties be ſtill branded with uncharitable aſperſions by liberal-minded Chriſtians? or can the introduction of civilization among a wild and an unſettled people be ſtill condemned and reprobated in the conduct of the prophet of Arabia? I truſt not. The eyes of mankind are at length happily opened to truth, and to the real perception of things. Mohammed had much to do. One inſtance, out of a great many deteſtable practices which he had to conquer, was, the burying daughters alive, leſt they ſhould be burdenſome or diſgraceful to their families. If a girl arrived at the age of ſix years, the father ſaid to the mother, "Prepare her, and adorn her, "that

" that I may carry her to her mothers." He then led her to a pit, dug on purpoſe, and buried her alive; or, as was the cuſtom with others, the mother was delivered on the brink of a well — if it was a ſon ſhe brought into the world, the ſon was preſerved — if a daughter, the daughter was inſtantly deſtroyed. Mohammed, and to his honour be it ſpoken, aboliſhed this inhuman practice.

The complection of our prophet, if fame ſpeaks true, was amorous: he loved the fair ſex. " It is the will of God," ſaid he, " that I, like all other prophets, " ſhould have as many wives and concu- " bines as I pleaſe." Hence his claim to gratification was unlimited; — he very guardedly forbore confining himſelf to any certain number, though, as relative to wives, he limited each of his followers to four. " Now King Solomon loved many " ſtrange women, together with the " daughter

" daughter of Pharaoh, women of the " Moabites, Ammonites, Edomites, Zi- " donians, and Hittites."

A principal reaſon with Mohammed, perhaps, independent of this, his own diſpoſition, in allowing an unreſtrained concubinage, was, the fate of the infant females, whoſe lives he was determined no longer ſhould be ſacrificed. Polygamy, as among all other eaſtern people, was tolerated in Arabia. The illicit commerce of the ſexes was, however, held in diſrepute. It was left to Mohammed to give female tranſgreſſors a reſpectable ſituation in life, and to render efficient that principle of Moſes which ſays, " When a man " lays with a woman, ſhe ſhall be his " wife, becauſe he hath humbled her — " he may not put her away all his days." The children of concubines, among Mohammedans, from their prophet's fiat, became

became in eſtimation equally legitimate, though not altogether ſo reſpectable, with thoſe born of their wives; illegitimacy being pronounced only with reſpect to the offspring of proſtitutes, whoſe fathers were unknown. But leſt this ſhould not be enough, Mohammed ordained that temporary marriages (like the left-handed marriages of Chriſtians in Germany) ſhould alſo be held legal.

According to hiſtorians, jealouſy was a prevailing paſſion of the Arabians before the days of Mohammed. They give them even the wretched credit of being the inventors of thoſe deſpicable precautions which degraded the female part of their ſociety to be the ſlaves, not the partakers, of the joys of love. We have already had occaſion to ſpeak at full length of the hurtful conſequences of polygamy, in a general point of view. We ſhall here

here conſider it as a particular grievance, the moſt intolerable and oppreſſive — the cauſe of perpetual diſagreement, of endleſs animoſity, quarrel, and intrigue — the ſpur of thoſe natural, though not very amiable, propenſities in man — pride, tyranny, and ſelfiſhneſs; of mortification and deſpondency in woman; and, worſt of all, of plot and aſſaſſination in the offſpring of ſo inequitable a connection. Jealouſy, with its train of precautions, ſhould alſo be brought into the ſcale; for jealouſy is the attendant of conſcious inability, of unnatural ſubjection, and of the want of confidence in domeſtic enagagements.

Arabia Petræa afforded the moſt plenteous crop of the green-eyed generation. The other parts of Arabiſtan were infected in various degrees. Few places, however, could be found where women en-

joyed any extraordinary immunities, although it is ſtrongly alledged, that females, among certain tribes, had a very active concern in all civil and military tranſactions. What the learned Mr. Richardſon advances in his diſſertation, may be quoted in proof of this aſſertion, and I therefore give it, though it may be ſuppoſed to ſpeak againſt my own concluſions. "In the famous battle of Yermock, fought "in the year of Chriſt 636, between "the Arabs and the Greeks, and which "decided the fate of Syria, and of the "Greek empire in the Eaſt, the fortune "of the day was reſtored by the women. "The Grecians greatly outnumbered the "Arabians; and their onſet was ſo impe-"tuous, that they drove them to their "tents. There the fugitives, ſtopped by "the women, were alternately reproached "and encouraged. They threatened even "to join the Greeks; and one of their "braveſt

" braveſt officers appearing diſpoſed for " flight, a lady knocked him down with " a tent-pole, ſaying, ' Advance! para- " diſe is before your face! — fly, — and the " fire of hell is at your back!"

" In all the beauteous glow of blooming years,
" Beſide each chief a warrior nymph appears;
" Each with her ſword, her valiant lover guards,
" With ſmiles inſpires him, and with ſmiles rewards."
LUSIAD.

## FRAGMENT LXI.

" ——— with voice
" Mild, as when Zephyrus on Flora breathes,
" Her hand ſoft touching, whiſper'd thus: Awake,
" My faireſt, my eſpous'd, my lateſt found,
" Heaven's laſt beſt gift, my ever-new delight!
" Awake: the morning ſhines, and the freſh field
" Calls us; we loſe the prime, to mark how ſpring
" Our tender plants, how blows the citron grove,
" What drops the myrrh, and what the balmy reed,
" How nature paints her colours, how the bee
" Sits on the bloom, extracting liquid ſweet."

MILTON.

HOW unhappy for you, O females of Arabia! that Milton was not of the Mohammedan belief! Had he but ſung to you, as he has ſo ſweetly ſung to Chriſtians, bars and bolts had been of no avail. You would have known the liberty that heaven had ordained you; and ſo knowing, all chearfully would have enjoyed it. Alas! how different your ſtate.

Voyage

"Voyage-writers," (ſays, we will hope, the now-reſplendent and raviſhing inhabitant of paradiſe, Lady Wortley Montague)—"voyage-writers," ſays ſhe, "are apt to condole on the miſerable "confinement of Mohammedan ladies, "though they are, perhaps, more free "than any ladies in the univerſe, leading "a life of uninterrupted pleaſure, free "from the cares of life, and thinking of "nothing but the agreeable amuſement of "ſpending money, and inventing new fa-"ſhions. A huſband would be thought "mad that exacted any degree of œco-"nomy from his wife. It is his buſineſs "to get money, and her's to ſpend it."

But here I am afraid the lively and animated deſcriber of the manners and cuſtoms of the Turks permitted a warm imagination to run counter to what muſt have been her more temperate judgement. The concealment of women is ſacred among

Mohammedans. Brothers are ſcarcely admitted to viſit ſiſters in private. Would Lady Montague have applauded this, had ſhe been perſonally concerned? Uncurbed, unreſtrained in her own purſuits, it was eaſy for her to pronounce ſecluſion to be happineſs. But a nature ſo prone to tenderneſs, and a fancy ſo exquiſite and prying, could never, ſurely, have endured the diſmal ſolitude of a cell! Pampered and fed, could ſhe have ſubmitted to the unimpaſſioned embraces of a proud, ſatiated wretch, the common property of hundreds? Truly, my good Lady, and I ſpeak it with veneration to your memory, the confinement of Mohammedan ladies, even of your Fatima, never could have been the ſource of pleaſure and content. The walls of a priſon have never afforded ſatisfaction yet; nor hath the ſacrifice of love, with all the endearments of reciprocal affection, ever been the means of conferring

ferring, on the victims, a conſtancy of delight.

Diſappointed as Mohammedans muſt be in even *ſenſual* gratifications, they are ſtill farther from the certainty of fidelity in their females than other more liberal nations are, who glory in the confidence they can place in the partners of their boſoms. No repoſitories of love ever afforded more genuine intrigue than harams or ſeraglios: they are the conſtant theatres of human frailty. Similar diſtreſs creates ſimilar commiſeration. The devoted fair ones feel for each other: they plan in concert; and, when leaſt ſuſpected, licentiouſly indulge themſelves under the cloak, and through the connivance of their own, or of a confederate community.

The haram, in all Muſſulman countries, is, it muſt be confeſſed, unbounded in its influence. It is the ſeat of politics, the

ſtage of negociation; and were it to be inquired where female intereſt was probably moſt prevalent, it ſafely might be anſwered, — in the ſeraglio of a Mohammedan; and the reaſon is evident. Men, it is true, are debarred, but women are not prevented viſiting each other. Under the privilege which is thus allowed them, they freely communicate and open their hearts to each other: moments of dalliance, afterwards, furniſh them with the ready means of acquiring information from their reſpective lords. Thus informed, they reſolve upon the weightieſt meaſures of the State; and, like a ſynod of divinities, control thoſe very men, who, in pride of ſoul, conceive themſelves their rulers. Viziers, miniſters, generals, admirals, all have their ſeveral cabals and parties within the ſacred confines of the haram.

The ſeraglio is moreover the place in which a voluptuous Mohammedan paſſes the

the greateſt part of his time: it is the place in which he has imbibed the earlieſt rudiments of his education. This mode of inſtructing youth muſt undoubtedly be conſidered as one very principal cauſe of the great influence of the haram, which we have repreſented as irreſiſtible. Men brought up under the eye and under the diſcipline of women, and impreſſed by them with ſoft and indolent ideas, readily acquieſce in ſurrendering to their gentle chains. The child of effeminacy, how can the riper age of man be otherwiſe than emaſculate? All of us are but the creatures of one kind of faſhioning or another: taught to ſpeak — we are likewiſe taught to think. Scarce any man acts from his own ideas. Of that which is ſown, that do we reap.

## FRAGMENT LXII.

AS the haram, or Zunnana, is the place in which an elegant and voluptuous Mohammedan paſſes his moſt happy hours, we will ſuppoſe that taſte and magnificence are ſometimes (for I can witneſs they are not always) diſplayed in their internal decoration. We are told, indeed, of moſt ſumptuous apartments; of tapeſtry, brocades, and coſtly furniture; of baths and grottos; gold-beſpangled floors; and perfumes that out-vie the ſweet fragrance of the groves. But, in all my journeying, and in all my inquiries, my evil genius hath fated me to obſerve a very different complection in the dwellings deſtined for the ladies. So far from being commodious, their rooms are invariably ſmall and gloomy;

gloomy; and, for one that I have ſeen or heard of, tolerably convenient — I have counted fifty, at a moderate computation, ſcarcely adequate to the hovelling of any being of the human ſpecies.

The whole of the ſeraglio pile, indeed, is diſmal. Dead walls and iron bars, are the ſecurities againſt outward intruders. Sooty and deformed monſters, on the inſide, are the guardians of the chaſtity of the wretched inmates. Whence, then, can we ſuppoſe the ſociety of the haram to be lively, happy, and entertaining? Let the female, in an equal degree with the male ſex, be acknowledged adepts in the beautiful writings of Perſia and of Arabia; let their imaginations be full of fire — their talents brilliant — In ſhort, let them be poſſeſſed of every natural and acquired improvement; yet where is that liberty that gives the zeſt to all? O free-

dom,

dom, how dearly muſt thou be regretted! Sweetly ye may ſing, ye heart-bleeding captives of oppreſſion; but liberty debarred muſt be the long-echoing cloſe to every ſtrain that you can warble. God help you!

But is it the unjuſt immuring of the female ſex alone which renders the plurality of wives and concubines deteſtable? No. — A ſtill more horrid and outrageous ſpectacle preſents itſelf: a ſpectacle which cries out ſhame on the depravity of the world; for what more atrocious than that man ſhall not poſſeſs even a property in his ſex! I need not here tell you, I allude to eunuchs, the mutilated ſlaves and protectors of ſeraglios. The prevalency of this ſhameful cuſtom has been of very old date. We read of it in the ſcriptures of the Jews. The Romans had it; the prieſts of Cybele were all eunuchs.

" And

" And Cybele's prieſts, an eunuch at their head,
" About the ſtreets a mad proceſſion lead;
" The venerable gelding, large and high,
" O'erlooks the herd of his inferior fry:
" His aukward clergymen about him prance,
" And beat their timbrels to their mimic dance."

DRYDEN's Juvenal, 6th ſatire.

We find it even among Chriſtians: but Muſſulmen have carried it to the moſt dreadful length. Tavernier ſays, in the year 1659, he calculated two and twenty thouſand who were ſold in one province. Is this to be believed? What a murderous cheat on the intentions of nature! No wonder the world ſhould decreaſe in inhabitants, while the creature of a day is privileged to appropriate an unlimited number of females to his own feeble purpoſe, and a number almoſt as great of non-entities, to watch over and protect them.

But I will forbear dwelling upon a ſubject ſo diſgraceful — I will merely remark to you, as ſome ſort of conſolation, that the

the uglier the eunuchs are, the better and the more valuable they are conſidered. Extreme uglineſs is the ſummit of perfection in theſe beings. To have a flat noſe, a diſtorted turn of the eye, and great mouth, thick lips, a ſet of teeth ſcattered and black, are the eſſentials which render an eunuch infinitely more eſtimable than all the ſymmetry and maſculine beauties of even an Apollo of Belvidere.

## FRAGMENT

## FRAGMENT LXIII.

MOHAMMED, although a conſiderable number of years had elapſed between his aſſumption of miſſionary authority and his death, was never enabled to carry the converſion of unbelievers farther than the confines of his own Arabia. It was the ſucceſſors of Mohammed, under the venerable title of Khalifs, or vicars of God *, who firſt began to make impreſſion on the neighbouring States. Abubeker was the leader of the way to foreign conqueſt. Abubeker was followed by Omar, who, in leſs than four years, extended the dominion of the Khalifat from Egypt to the frontiers of Perſia.

* Khalif, indeed, ſignifies, literally, "a ſucceſſor."

His

His reign commenced in the thirteenth year of the Higeira; and, in little more than half a century from that period, the followers of Mohammed, or Saracens, as they were then called, made themſelves maſters not only of Spain, but of various other countries in Europe, Africa, and Aſia.

The principal function of the Khalif, in quality of Imam and chief ſovereign, or head of the Muſſulman belief, was to read prayers, and pronounce the Khothbah, or ſermon, once a week, in the principal moſque in Mecca. Beſides which, while Mecca continued the reſidence of the Khalif, it was his duty to attend the pilgrims to the holy temple: but when the ſeat of government was transferred to Bagdat, that ceremony became the buſineſs of a legate. The Khalif was likewiſe, from his office, to head the armies of the faithful; not in quality of perſecutor or deſtroyer,

deſtroyer, but as the leader of a great and a victorious people, who, while they took arms to propagate their belief, were yet ſo liberal as to permit thoſe who would not embrace it, to adhere to their own tenets, and to practiſe their own rites. Hindoſtan exhibited proofs of this liberality. Spain was even allowed to retain her religion, her laws concerning private property, and her forms of adminiſtering juſtice.

Chriſtianity, which, at this time, preſented an intolerant race of enthuſiaſts, with a biſhop at their head, unqueſtionably gave the idea to Mohammedans of a clerical form of government. The Khalif was formed on the model of the Pope. At firſt the privilege of granting conſecrated robes, ſtandards, and ſcymeters, was all the paramount authority he claimed: but recommendations ſhortly followed; and, in due ſucceſſion, claims to the right

of

of inveſtiture of kingdoms. Stealing thus, by degrees, into influence and power, until all the princes of the faith acknowledged themſelves vaſſals.

Arrogance and pride will evermore attend a heavenly-aſſumed authority: we are not, therefore, ſurpriſed at hearing of kings and princes holding the ſtirrups, and leading the horſes of the pontiffs of the Khalifat, or of their having a conſecrated cloth of velvet for their ſubjects to kiſs when they performed their obeiſance. Theſe are common inſtances of extravagance — the invariable flatulence of ſelf-ſufficiency. It may not, however, be ſo eaſily underſtood, why a ſpirit of inveſtigation ſhould at the ſame time be encouraged; or that knowledge, the only weapon capable of hurting ſuperſtition, ſhould be ſought after and rewarded by the Khalifs, when in the very plentitude of their glory.

The

The vaſt number of ages, during which the ſciences had lain hidden from mankind, had cauſed a fatal diſregard to every ſpecies of inquiry. Ignorance had enveloped the greateſt part of the race of man. The little that was known was confined to ſequeſtered cells, monaſteries, and abbies. Genius had drooped into languor and ſupineneſs. Happily the Saracens were the choſen to relumine the world with ſome of its moſt valuable and brilliant rays.

The power of the Khalifat no ſooner roſe in the Eaſt, than the morn of an illuſtrious race of princes broke upon the world. Science now began to rear her head. Hiſtory, which tells us what we are, and ethics, what we ſhould be, came eagerly to be ſtudied. Even geometry, aſtronomy, phyſics, and metaphyſics, ſeverally found profeſſors. In ſhort, what from their own ſtock, and what from the

writings of the Greeks, the followers of Mohammed continued, unto the thirteenth century, to hold the firſt rank in arts, ſciences, and literature. Toward the cloſe of the thirteenth century, indeed, they began to decline; and, at the ſame æra, Europe, who ſeemed as if ſhe had been only lulled into ſleep, ſhook off her ſlumbers. The riſe and fall were proportional: Chriſtians, at length, ſucceeded, and eſtabliſhed a ſupremacy.

Previous to this, the Khalifat had manifeſted ſymptoms of decay. Various pretenders to the throne had ſcattered the ſeeds of diſcord and rebellion. Contentions enſued. The Khalif, it is true, was ſtill acknowledged as the repreſentative of their prophet: but the diſeaſe had an aſpect that was alarming. The ſame rapid progreſs which had attended the vicars of God in their exaltation to the Khalifat, now began to exhibit itſelf in their decline.

decline. They tottered in their pre-eminence; and, ſo early even as the expiration of the tenth century, they were ſeen to ſhrink under their own grandeur, and to be forgetful of that priſtine vigour which had eſtabliſhed their empire.

In 1096, a memorable year not only to Mohammedans, but to Chriſtians, the bloody rivalſhip commenced between the pontiffs of the two communities; which terminated in the cruſades. Peter the hermit, the martial apoſtle of Chriſt, as he has been ſtyled, beat the alarm. The council of Placentia, compoſed of thirty thouſand holy and moſt venerable characters, joined in the opinion of its being greatly expedient, that the followers of Mohammed ſhould be expelled from the holy land. Man, woman, and child, caught the infection. Zeal and extirpation marked the diſpoſitions and the deeds of the knights militant of the croſs. Six

millions of deluded heroes are ſaid to have embodied themſelves at one time. They poured, as in a mighty torrent, into the leſſer Aſia; and, as the ſacred ſucceſſor of St. Peter had as widely opened the gates of heaven to Chriſtians as ever the prophet of Arabia had pretended to do to his diſciples, the conteſt became moſt deſtructive. Vicar againſt vicar fulminated wrath and imprecations. Plenary remiſſions iſſued from the hands of each. The invaluable poſſeſſion of the land of Paleſtine drew forth the moſt generous blood of the valiant and the brave. God was believed by each party to intereſt himſelf in the ſucceſs of their reſpective pretenſions. The world was in tears; and yet the phrenſy was not to ceaſe till near the expiration of the thirteenth century, when almoſt every thing was wreſted from the Saracens.

While

While we cannot but lament that fatal deluſion which could operate ſo ſtrongly on minds, many of them the moſt amiable and good, we cannot at the ſame time but acknowledge, that, from the continuance of the ſtruggle, advantages of importance reſulted to the inhabitants of the weſtern world; for great was the want of refinement obſervable in that part of Europe appertaining to Chriſtians*. The Mohammedans, in thoſe times, were an elegant and an informed people; while their opponents were, in moſt reſpects, but juſt emerging from barbariſm: and it is not venturing too much to ſay, that the civilization of Chriſtendom, at this

* So late as the days of Henry VIII. of England, it was enacted by that monarch's Council, that none of his Highneſs's attendants ſhould ſteal locks or keys, tables, forms, cupboards, or other furniture, out of noblemen's or gentlemen's houſes which he ſhould viſit. It was likewiſe fixed, that the Queen's maids of honour ſhould have a chat loaf, a manchet, a gallon of ale, and a chine of beef, for their breakfaſts.

day, is owing to the liberality of the Mohammedan Khalifs, who, while they flouriſhed, were patrons of genius. The glory of the Khalifat, however, was doomed to ſink. Zingis-Cawn, with his myriads of Tartars, overwhelmed it in the thirteenth century: and Timur-lung, or Tamerlane, completed its deſtruction in the century ſucceeding.

FRAGMENT

## FRAGMENT LXIV.

WE have anticipated a little. It has been ſaid, that Aſia, the ſeat of the greateſt empire, has always been the nurſe of the greateſt ſlaves: that the mountains of Perſia have not been able to ſtop the progreſs of the tide of deſpotiſm; neither has it been frozen in its courſe through the plains of northern Tartary by the chill airs of the north. The remark is juſt. The labour and the riches of Aſiatics have generally been deſtined to the purpoſes of others. Hiſtory paints this in the ſtrongeſt colours. We come now to a remarkable inſtance of it in the followers of Mohammed.

The Mohammedan government, or at leaſt that part of it which afterwards extended itſelf into Hindoſtan, aroſe originally from very ſmall beginnings, among the mountains which divide Perſia from India. The Patans, or Affghans, a warlike race, having revolted from the reigning family of Bochara, (themſelves revolters from the Khalifat) rebelled under their governor, Abiſtagi, in the fourth century of the Higeira, and laid the foundation of the empire of Ghizni. In the 390th year of the Higeira, or 1012th of Chriſt, the reigning prince of this Dynaſty of Ghizni (the defection of his family being pardoned) had a Khelaât, or honorary dreſs, together with the title of king, beſtowed upon him by the Khalif of Bagdat. Under the rule of a ſucceſſion of warlike princes, the empire of Ghizni extended itſelf from one extremity of Hindoſtan to the other; ſo that at the commencement of the ſixth century of the

the Higeira it reached as far as Iſpahan in Perſia.

Still ruſhing on with victory, the armies of Ghizni, in the 589th year of the Higeira, reduced the imperial city of Dehli, a place in which, thirteen years afterwards, an independent ſovereignty was eſtabliſhed by the viceroy of the Sultunut of Ghizni, Cuttub-ul-Dien; ſo that, in fact, we muſt conſider Cuttub-ul-Dien as the firſt monarch of Hindoſtan of the Mohammedan perſuaſion. In the 639th of the Higeira, Lahore fell to a conſiderable body of invaders, (Mongul Tartars) headed by Zingis-Cawn; while another part of their army made an incurſion, three years afterwards, into Bengal, by the way of Chitta and Thibet. The 727th of the Higeira ſaw the Decan, the Carnatic, and all the other countries of the Peninſula of Hindoſtan, under the do-

minion of the government of Dehli. Timur-lung, or Timur the Lame, commonly called Tamerlane, at laſt invaded Hindoſtan; and, in the 800th year of the Higeira, or 1422d of the Chriſtian æra, this firebrand of the world, as he is ſtyled by Eaſtern hiſtorians, with his ſanguinary Monguls, having laid waſte, ſacked and deſolated every corner of the empire, at length returned to Samarcand in Touran, retaining the power of confirmation, but declining to nominate a regent of Dehli, who ſhould hold the reins of government in his abſence. Three and thirty years after this, a freſh invaſion took place under one of Tamerlane's ſucceſſors; but it proved unſucceſsful. The blow, however, was repeated, and the iſſue proved fortunate. The Tartar government then eſtabliſhed itſelf abſolute in India.

Though Tamerlane might have been mercileſs, (a poſition which I very much doubt,

doubt, excepting in hard caſes of political neceſſity) the conduct of his ſucceſſors was benignant and meritorious. Humane and mild, as a writer of thoſe times ſays, deſpotiſm appeared in its moſt engaging form under the imperial houſe of Timur. Never to forgive oppreſſions againſt the helpleſs and low, was one of their eſtabliſhed maxims; ſo that Hindoſtan was rendered, during two centuries, one of the moſt flouriſhing countries in the world. Many works of infinite utility and grandeur are ſtill to be traced. Canals of great extent; roads running from one end of the empire to the other; caravanſeras, or houſes of reception for travellers and merchants; granaries, fortifications, with a vaſt variety of other buildings, all in that ſtyle of magnificence to which the riches of Hindoſtan were in every reſpect adequate, but which at the ſame time was no feeble indication of

ſagacity

ſagacity and refinement in the hardy children of the North.

The imperial houſe of Timur kept firm poſſeſſion of the throne of Dehli until the year of Chriſt 1739, when India was again invaded by Nadir-Shah, king of Perſia. This prince, whoſe ſteps were marked by blood and deſtruction, once more overturned the empire. He plundered the capital, and maſſacred its inhabitants: he then returned to his own country (firſt having replaced the royal family whom he had depoſed) with a booty, taken, it is ſaid, from Dehli alone, of eighty millions of pounds ſterling.

From that dreadful period, the power of the Moguls, which, in the abſence of Nadir-Shah, once again ſhone forth, rapidly fell into decay. Wars and civil diſcord ſhook it to its foundation. The evil

evil daily increaſed, eſpecially when European influence began to pervade the heterogeneous maſs; ſo that it now may literally be ſaid to be nearly ſunk beneath the horizon.

## FRAGMENT

## FRAGMENT LXV.

D'HERBELOT tells us, that a ſtory is recounted of a princeſs of the Mogul Dynaſty, which ſeems to be inſiſted on for the honour of the great families, the Turcs, Monguls, and Tartars, who have reigned over Aſia. Watching one night in her room, a luminous body inveſted her on a ſudden, and, entering at her mouth, deſcended into her frame, and thence departed. Repeated nocturnal viſitations of this nature were made to her. She often found herſelf embraced by light, as her wiſe men could teſtify, until increaſing in ſize, from a ſupernatural communication, ſo extraordinary, ſhe was at length, at the earneſt requeſt of her kindred, confined to her chamber, and there brought

brought into the world three ſons, who were inſtantly foretold to be the founders of as many mighty empires.

We have already had occaſion to remark on theſe miraculous interpoſitions of the Divinity. A heavenly deſcent is given to almoſt every founder of an empire. The three dominions of the offspring of this princeſs, however, have unqueſtionably ariſen; and all being founded in deſpotiſm, have each of them been kept in the anointed family, though the chief rule has not deſcended in hereditary ſucceſſion, according to the principles recently adopted in Europe; but the Muſnud has been filled according to the pleaſure of the reigning ſovereign, in whom the nomination has been allowed to reſt: a prerogative not uneſſential to the happineſs of a people, who live under the laſh of an Eaſtern government; for it has been not unfrequently obſerved among the very nations

of

of whom we now are ſpeaking, that when hereditary ſucceſſion has been thought of, ſons have cut off their fathers, wearied with expectancy, or poſſeſſed of means to ſtruggle for that falſe, but glittering acquiſition, uncontrollable authority.

Under Mohammedan governments it is intended, that no pretenſions ſhall, if poſſible, be dangerous to the chief magiſtrate. Rank and ſtation paſs not in ſucceſſion: they are the baubles of the day. The ſon of a nobleman of the higheſt conſideration has, after the death of his father, nothing but a ſphere of indigence and humility to move in. Titles and fortunes fall to Muſſulman monarchs by inheritance: they are, in ſhort, the vortex into which every thing is drawn.

From this ſupereminent power of Mohammedan ſovereigns, erected on Tartar ideas, the right of government has gene-

rally

rally been admitted inherent in their direction and appointment. The great Cawns of Tartary, from whom they borrowed theſe ideas, though generally choſen from the ſons of the laſt monarch, are yet never ſelected on a pretenſion of primogeniture. Thus Zingis-Cawn nominated his ſecond ſon, Octay, as his ſucceſſor; a nomination that was confirmed by a diet of the empire. An Emperor of China, in ſecluſion to his own children, has been known to appoint a Mandarin of ability to fill the throne at his deceaſe. The crown of Yanam, which is in the houſe of Ali, the ſon-in-law of Mohammed, never deſcended regularly from father to ſon; but the prince of the blood royal who had moſt intereſt always ſucceeded. The Kings of Dehli had alſo the power of leaving their dominions by teſtamentary appointment. Chizer-Cawn named his ſucceſſor in the 824th year of the Higeira. Sultan-Beloli did the like

in the 885th of the Higeira; nay, he even divided the empire among his ſons; Secundur I. though the youngeſt of all, having bequeathed to him the throne of India: and were other inſtances required, we might ſtill bring them nearer to our own times. Mirza-Mahmud was aſſociated by Allyvherde-Cawn in the government of Bengal in 1752, and he nominated him to the Soubahſhip by will; a rank which he ſhortly afterwards acceded to, under the title of Surajah-ul-Dowlah.

In the authorities which I have thus given, it may be objected, that nothing has been ſaid of the Turks, or Ottomans, to prove the univerſality of this cuſtom amongſt the children of Iſlaûm, as they are now called. But the nature of the Turkiſh government has been too fluctuating to admit of any regular ſeries of rule. It has afforded inſtances, indeed, ſimilar

to

to thoſe of which we have been ſpeaking; but the general election to the Ottoman throne has been too often and too fatally in the hands of its Janiſſaries. The Janiſſaries have raiſed, and they have depoſed, at pleaſure.

The high prerogative of devolving ſovereignty by appointment, has not, however, been confined to the followers of Mohammed. The Emperors of Rome, who had no male children, nominated their ſucceſſors by adoption: and to this practice was that miſtreſs of the world indebted for a line of ſovereigns unequalled in hiſtory: — Nerva, Trajan, Adrian, and Marcus Aurelius — "Princes," exclaims Vattel, "ſuch as the right of birth "doth not often place upon a throne!" The cuſtom alſo prevailed univerſally throughout Europe for ages after the introduction of Chriſtianity. England, not very long ago, was regulated in the ſuc-

ceſſion of its ſovereign by will. But Charles II. of Spain transferring his vaſt dominions to the Duke of Anjou, and Peter the Great leaving the empire of the Ruſſias to his wife, in preference to his ſon, are ſtriking inſtances of ſuch modern date, that no other need be required to prove the exiſtence of teſtamentary appointments among Heathens and Chriſtians, as well as amongſt the followers of Mohammed *.

* Wills and teſtaments, rights of inheritance, and ſucceſſions, are creatures of the civil or municipal laws, and, accordingly, are in all reſpects regulated by them; every diſtinct country having different ceremonies and requiſites to make a teſtament completely valid: neither does any thing vary more than the right of inheritance, under different national eſtabliſhments. Hence it follows, that, where the appointment is regularly made, there cannot be a ſhadow of right in any one but the perſon appointed.

BLACKSTONE.

FRAGMENT

## FRAGMENT LXVI.

MOHAMMEDAN maxims of policy, founded on the ſimple idea of a ſovereign maſter and of ſubject ſlaves, are averſe from thoſe eſſential and neceſſary checks to the ſupreme authority, which are obſervable in other countries. Every thing reſts with the prince who rules. The Koran, indeed, preſcribes the law; but the execution of it depends on the will of the magiſtrate: his word is paramount either to law or precept.

This abſolute, this uncontrollable authority, has been the cauſe of the moſt bloody tragedies in Mohammedan countries. The author of the Nighiariſtaun relates an anecdote of a holy Khalif of

the Abbajſides, which exhibits it in its moſt horrid form. "Thou ſeeſt that "traitor, Jaiher," ſaid he to an officer ſtanding by him, "the ſon of Khaled, "my prime miniſter, whom I have im- "priſoned. He is my declared enemy: "he ſpares no pains to deprive me of the "affection of my people: he tries all "methods to raiſe an inſurrection in fa- "vour of my brother, Haroun. Go you "to the priſon where the old Khaled is "confined, and ſend me immediately his "head. Thence proceed to the houſe "of my brother, whom you will alſo "diſpatch. After that, put all to the "ſword of the family of Ali: and, as "your laſt act, march at the head of a "ſelect body of troops, ſurpriſe the city "of Couſah, and reduce it to aſhes, "with all its inhabitants, excepting the "race of the Abbajſides."

Inſtances

Inſtances ſimilar to this, indeed, have not been ſo frequent as generally ſuppoſed. Probably they have not been more frequent than ſimilar ones have been, which are unfortunately to be traced in almoſt every hiſtory, from that of the divine Moſes, to the annals of the preſent age. "Now," ſaid Samuel unto Saul, "go "and ſmite Amalek, and utterly deſtroy "all that they have, and ſpare them not; "but ſlay both man and woman, infant "and ſuckling. And Saul gathered the "people together, and ſmote the Ama-"lekites."

Acts of generoſity and of real magnanimity are, however, to be met with among Mohammedans, as well as thoſe of a contrary complection. "Though I "have a thouſand in my army as good "men as you are," ſaid the Emperor Akbar, in a meſſage to a revolted ſubject,

" rather than injure any one of them by " keeping them in the field, I will put " the whole upon the iſſue of a ſingle " combat between you and me, and let " him be the victor who ſhall beſt de- " ſerve it." Aurungzebe, who ruled over Hindoſtan with great renown in the latter end of the ſeventeenth century, having ſent an ambaſſador to Shaw-Abbas, King of Perſia, and a letter, ſuperſcribed, " From the Emperor of the World to " the Maſter of Perſia," the latter, on his reception of the ambaſſador, expreſſed his indignation at the inſolence of the expreſſion: but, mildly turning to his courtiers, " Let the ambaſſador," ſaid he, " be treated with kindneſs and hoſpita- " lity; though I own not the title of " Aurungzebe to the world, he yet has a " claim to his ſubjects' ſervices. Let the " impious ſon, the inhuman brother, the " murderer of his family, however, be

" told,

" told, that, though his crimes have " rendered him Maſter of Hindoſtan, " there is ſtill a Lord over Perſia, who " deteſts his duplicity, and deſpiſes his " power. Return to him his preſents, " and, with them, let him purchaſe the " favour of thoſe who are not ſhocked at " his guilt. Abbas, whoſe hands are " clean, ſhudders at the iniquity of a " prince, covered with the blood of his " relations."

Were any other proof of Mohammedan magnanimity neceſſary, it might readily be adduced. The Emperor Saladin, not leſs glorious than Cyrus, when nearly expiring, at Damaſcus, ordered the ſhroud in which his remains were to be interred, to be expoſed to public view, while a crier was to pronounce, " This is all that " remains to the mighty Saladin, the " Emperor of the Eaſt." He even went farther,

farther, and, in the true and genuine ſpirit of the goſpel itſelf, directed charities to be diſtributed indiſcriminately to Jews, Chriſtians, and Mohammedans.

## FRAGMENT

## FRAGMENT LXVII.

WE have already trod upon the confines of the haram. To its inner parts, when inhabited, there is no acceſs. The hints that we have already gathered, therefore, are all the lights that we can throw upon a ſubject, ſo carefully veiled from the unhallowed inveſtigation of all who are without the pale of Mohammedaniſm. The general ſtyle of Eaſtern manners, however, that hath hitherto been but imperfectly underſtood, is ſuch, as to deſerve a little more than curſory obſervation.

From current report, as hath already been remarked, ſlavery undoubtedly appears the portion of the women. High walls

walls and ſtrong bars invariably entomb them: nor can they be looked upon in any other point of view, than that of creatures of their tyrant's will. But, wretched as theſe captives are, they ſtill have ſome little comforts, which render their ſituation not intolerably irkſome. Their influence in ſtate affairs is very conſiderable: nor are they much leſs acquainted with the general occurrences of the world than other females are, who, in the bleſſings of unfettered liberty, are, jointly with the men, partakers of the pleaſures of ſociety.

The laws and manners of a nation, when rightly underſtood, will readily reconcile theſe ſeeming contradictions. The Mohammedan, it is true, admits of the propriety of a plurality of wives; and, in the exceſs of voluptuouſneſs, the free and boundleſs enjoyment of ſequeſtered beauty:

beauty: holding it conformable to patriarchal uſage —

" When man on many multiply'd his kind,
" Ere one to one was curſedly confin'd;
" When nature prompted, and no law deny'd,
" Promiſcuous uſe of concubine and bride."

DRYDEN.

He is peculiarly tender, however, of the ladies of the haram; extending reſpect and veneration even to thoſe of an enemy: whereas the very refined Chriſtian, who, as he obſerves, attaches himſelf to the ſilken ſhackles of a ſingle connection, is yet oftentimes inattentive to the abuſe with which his bed is ſtained. The Mohammedan, then, in whoſe opinion adultery is an unpardonable offence, may, on principles of modeſty, decency, and other conſiderations, be in ſome reſpects defended. He holds virtue to depend on the prevention of intercourſe and opportunity: but, above all, ſecluſion is ordained to true be-

lievers

lievers in the Koran of the moſt holy prophet.

In Mohammedan Aſia, however, there have been exceptions, and thoſe too of a commanding nature, which have combated the eſtabliſhed ſyſtem of immuring women in the ſeraglio. Inſtances have been known where the reſtraints impoſed upon them have been burſt, and where females of the higheſt rank and pretenſions have not only appeared in private to the male friends of their families, but even in public, to the aſtoniſhment indeed at firſt, but, afterwards, to the admiration of a people both bigoted and tenacious. One ſhall ſerve our preſent purpoſe. It was in the perſon of the Queen of the Emperor Iehangire: a princeſs, whoſe ſtory has employed the pens of poets and hiſtorians, and the ſingular viciſſitudes of whoſe life are worthy to be recorded.

To

To give a proper idea of this extraordinary woman, it will be neceſſary to go a little farther back than the æra when ſhe appeared as Empreſs of the Eaſt. Her father was by birth a Tartar, and of a noble family; but, as frequently is the caſe among thoſe wandering tribes of Scythia, the patrimony he inherited was inconſiderable. The pride of blood, however, kept him ſuperior to his fortune. His genius taught him to feel that there was ſcarcely any thing beyond the reach of man; he therefore reſolutely determined on cultivating the underſtanding he was maſter of, and which he knew to be good, though it was wild. Impreſſed thus with a ſpirit of enterprize, and a thirſt for knowledge, Haja-Ayaſs eagerly began on the eſſential and preparatory ſteps for the object he had in view; and, in a ſhort time, having ſo far ſucceeded as to excel in all the manly, martial exerciſes of the field, as well as in the cooler

and

and more deliberate buſineſs of the cabinet, he chearfully collected the little fortune he was maſter of, diſcharged the debts with which he was encumbered, and, having bade adieu to his companions, he departed, in a truly primitive ſtyle, for the deſerts which ſeparate Tartary from Hindoſtan; his wife, a horſe, and a few days proviſion, being the only treaſure he could call his own.

Directed by a knowledge of the planets, the commencement of his journey was proſperous. The glowing expectation of advancement in a land flowing with milk and honey, made him inattentive to little difficulties. He already, in imagination, felt himſelf poſſeſſed of conſequence and riches. The glad tidings, he ſuppoſed, communicated to his friends; and he enjoyed, in thought, the ſervices he ſhould be enabled to render to his family: but the fairy wanderings of deluſive fancy are frequently

frequently preludes to the keeneſt grief. "To heaven they raiſe us, but to plunge "us deeper in deſpair." Unhappily for him, the ſeaſon of the year was far advanced; the windings of the deſert became at every ſtep more intricate; his proviſions began to fail: no homely roofs were in ſight, which could either yield ſuccour or refreſhment: the ſun, too, in his annual progreſs, had arrived in that ſituation in the heavens, from whence he darted his fierceſt rays; and the wife of his boſom was in hourly expectation of preſenting him with a pledge of their affections.

Three days he continued in this ſituation; when, on the fourth, and when his ſtore was quite exhauſted, heaven, as in mockery, made him the father of a daughter. In this event, indeed, the cup of his afflictions was bitterly overflowed. But the rational mind is not to be frightened

from its native dignity. He ſaw the horrors with which he was ſurrounded: his heart bled at them, as a man, as a huſband, and as a parent; but complaint was unavailing, and no reſource was in deſpair. With a determined ſoul, therefore, and with a countenance ſerene and awfully reſigned, he ſoftly withdrew his daughter from his wife, who, from exceſs of languor, had fallen into a ſleep, and gathering for it the largeſt portion of the little valuables he had left, he placed it, with its humble fortune, under the ſhelter of a buſh. "God may ſend thee aid," cried he; "I cannot. Thou mayeſt be found "by travellers able to aſſiſt thee. Cha- "rity may prompt them to befriend thee. "If thou goeſt in theſe arms, thou wilt "fall by famine. Thy mother is almoſt "dead, and my hour comes with haſte "upon me. Fare thee well! Bleſſings "unheard of yet be ſhowered upon thee. "Providence is merciful; and thy help-

"leſs

" leſs innocence is ſurely worthy of its " protection." More he would have ſaid, but grief ſtopped farther utterance.

Placing, therefore, his wife upon his faithful horſe, who, with hunger, ſtood tottering beſide him, and ſoothing her with promiſing to be himſelf the bearer of their hapleſs infant, he once more eſſayed the pathleſs waſtes of ſand by which they were ſurrounded. Scarce had they gone a mile, before maternal tenderneſs awaked a ſpark of life in the almoſt-expiring mother. Falteringly ſhe called for her daughter: ſhe begged to ſee her child —to have it put into her arms, that, after a laſt embrace, ſhe might quietly reſign her life to him who gave it.

Almoſt exhauſted from the ſtruggles which had paſt, this fond requeſt was as a dagger to the ſoul of Haja-Ayaſs. His wonted tenderneſs poured in torrents round

his heart: his purpoſes began to fail him: he burſt into lamentation, and, while confeſſing the reſolution he had made, he haſtily, and, in trembling agitation, returned to the ſmiling victim he had deſerted. Never did a prodigal's return ſo exultingly rejoice a father, as did the repoſſeſſion of this little innocent. He greedily ſnatched it to his breaſt, and flying with it to its mother, was ſo entranced by the moſt exquiſite of pure delights, that he had nearly overlooked a caravan which ſuddenly appeared, and moved to the very ſpot where the emaciated mother and child lay, wretched objects of compaſſion.

Aroufed from his delirium, Haja-Ayaſs, approaching towards the chieftain of the tribe, in a few words informed him of the diſtreſſes he had endured; and then pointing to what was neareſt, and deareſt to his heart, he looked, and ſighed a prayer,

prayer, which, being interpreted, was, "Feed them, or they periſh." Happily for our wanderers, the clan they fell in with was commanded by a humane and tender-minded being; and one, too, who was journeying to the place where all their proſpects centered. By the unremitted care of this their heaven-preſented friend, they at laſt perfectly recovered; and, by eaſy ſtages, in a ſhort time afterwards, ſafely arrived at Lahore, at that time the reſidence of the Emperor of Hindoſtan.

The intimacy which Haja-Ayaſs had with ſome of the principal Tartars in the Emperor's ſervice, ſoon procured him the honour of an introduction to their ſovereign, and afterwards to an employ, which, though trifling in its emoluments, was ſtill ſufficient to ſupport him and his family, and in ſome degree to bring him into notice. The active diſpoſition, un-

diſſipated in its purſuits, ſeldom fails of accompliſhing its ends. Haja-Ayaſs was not long in verifying this. He quickly advanced from one ſtation to another, every day growing higher in his maſter's favour, till he aroſe to the pinnacle of Aſiatic power, the office of Grand Treaſurer of the empire. During this time his family increaſed; but the little Roſe-tree of the Deſert bloſſomed with peculiar luſtre: her beauty improved as her years advanced towards maturity: her mental qualifications kept pace with her external perfections; and ſhe had barely attained her ſixteenth year, when ſhe was acknowledged to be the moſt lovely, as well as the moſt accompliſhed, female of the Eaſt. Muſic and poetry were her favourite amuſements: painting alſo claimed a conſiderable ſhare of her attention; nor were the leſs-alluring ſtudies of politics, hiſtory, and government, neglected at her intervals of leiſure.

Thus

Thus formed, and thus accompliſhed, and with a ſoul expanded to an high degree of ambitious reſolution, this formidable fair one determined on the conqueſt of Iehangire, the heir apparent of the empire. Unluckily for her plan, her father had already promiſed her in marriage to a nobleman of great diſtinction; one whoſe exploits had reſounded through the kingdom, and who was at this time a favourite of the Emperor. As we have already remarked, mutual inclination can never be conſidered in Mohammedan alliances; for the parties knowing each other only by report, are neceſſarily conſtrained to yield an implicit obedience to the orders of their parents. This being the caſe, the heroine of our tale was under the cruel neceſſity of complying with her father's wiſhes. The day was fixed, and the marriage ſolemnized, with rejoicings ſuitable to the wealth and conſequence of the families.

Previous to this, however, ſhe contrived a method of throwing herſelf, as if by accident, into the preſence of the young and amorous Iehangire. The ſcheme was executed with dexterity; and at the very moment that the young prince, entertained by her father, was liſtening with profound attention to the overflowing tenderneſs of a parent, who gloried in the poſſeſſion of ſuch a daughter. The praiſes Haja-Ayaſs beſtowed upon her, awakened every impetuous deſire of youth. At every word the maddening particles of love accumulated. In ſhort, the citadel of his heart was undermined, and nothing but the fire of the moſt brilliant eyes in nature was wanting to level him a ſlave for ever.

As if conſcious of a treſpaſs of the moſt unpardonable nature, ſhe no ſooner found herſelf in the ſame apartment with Iehangire, than ſhe appeared rivetted, as

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it were, in motionleſs confuſion: — her tongue faltered: — ſhe attempted to return, but could not: — ſhe looked for pity and forgiveneſs from her father; and at laſt ſunk into his arms with a face ſuffuſed in baſhfulneſs and tears. Thus aſſaulted by ſurpriſe, how was the already-enraptured Iehangire to defend or ſhelter himſelf from the attack? The beauty of her perſon and the embelliſhments of her mind he had recently been informed of; but words had been inadequate — No deſcription could equal the tranſcendency of her charms. Fluttering, therefore, in agonies of expiring freedom, the young prince reſpectfully approached the ſofa where ſhe lay reclining on her father's boſom, and, after having apologized for the pain which he had innocently been the cauſe of, he ſaid, "He would hope "that ſo much perfection would not re-"fuſe to utter his forgiveneſs. That his "crime, in being accidentally in her pre-

"ſence,

" ſence, was truly of a venial nature; " but if it was not, that it carried the " ſeverity of its puniſhment in itſelf." With this, and with a downcaſt look, he retired, and haſtily returned to his palace.

But ſumptuous glare has little ſoothing in it to a wounded mind. Iehangire, however, conſcious of his own ſuperiority and power, was yet diſtracted. He knew the engagements which Haja-Ayaſs had entered into with reſpect to his daughter: he knew the inflexible nicety of his honour; nor was he unacquainted with the high reputation of the man deſtined to be the huſband of this paragon of the Eaſt. Several days and nights he continued in the moſt excruciating torment. No ſtratagem, however wild, that unbridled paſſion could deviſe for breaking off the match, but occurred to his imagination. At one time he would throw himſelf

ſelf at Akbar his father's feet, and implore his interference; at another he would procure the baniſhment of his rival; but all was ineffectual. While he plotted, the nuptials were celebrated; and he then, in a paroxyſm of rage, deſcended to the unworthy reſolution of perſecuting a man who was chargeable with no other crime than that (inexpiable indeed to ſome minds) of being more fortunate than himſelf.

## FRAGMENT

## FRAGMENT LXVIII.

THE intrigues of an Eaſtern court are more quickly productive of conſequences than thoſe of any other court whatever. The huſband of our heroine, greatly reſpected and beloved, ſoon came to the knowledge of the ſteps that were taking againſt him. Wherefore, conſcious of incapacity, when no leſs than royal machinations were to be circumvented, he ſuddenly, and with the utmoſt privacy, taking his wife along with him, fled to an aſylum, which he knew would ſecure him from the perſecution of his enemies. At this place Shere-Cawn (for ſuch was his name) continued till the death of Akbar: nor would he then have quitted his retirement, had he not been earneſtly ſolicited

licited to return to Lahore by Iehangire himſelf, now Emperor, and by Haja-Ayaſs, who ſtill kept poſſeſſion of the office of High Treaſurer.

The return of Shere to the royal preſence was followed by rejoicings, and by the warmeſt demonſtrations of attachment in Iehangire. Nothing was too honourable for a man whom he had premeditately injured. He felt that he had acted unbecoming the dignity of a prince, and therefore reſolved to make as public and as complete a retribution as the nature of his ſituation would admit. In this manner matters rolled in a channel of harmony and good will. Shere every day enjoyed new happineſs in his family; and Iehangire felt himſelf exalted in the victory he had gained over a paſſion which had ſubdued him in the beginning. But this monarch's nature was intemperate, fickle, and irreſolute. The whole tenor of his

actions

actions pointed to a levity, which it was impossible to reconcile with reason. His virtues, indeed, were many and splendid, and worthy of a sovereign: but the opposite shades in his character were fatally predominant. They blurred the portrait, which would otherwise have been fair, and tinged it with indelible deformity.

Thus, at the very instant that he showered his royal favours on the head of Shere, a horrid jealousy was engendering in his mind, fraught with injury and blood. Possibly he perceived it not. His after-conduct admits the intervention of a doubt. However that may be, the friends of death were not long unappealed to. They were roused from their dark retreats, and, in various windings, were turned loose on the devoted Shere. Openly, or covertly, Shere saw himself threatened with an ignominious fall. He was no stranger to the cause; nor did he conceive

it

it poſſible to avoid the ſtorm which was impending. As a man, therefore, he reſolved to meet his fate with reſignation; and as he had lived with glory, ſo to conduct himſelf in the laſt act of his exiſtence as not to tarniſh it with diſreputation: nor was it long before the opportunity preſented itſelf.

Were we in this place to follow with implicit credit the panegyriſts of this extraordinary man, we ſhould paint, in more than commonly marvellous colours, the amazing proweſs and dexterity with which he defeated the baſe intentions of the king; but a ſimple diſplay of facts is all we pretend to. Poets are warranted to indulge in fiction: we are preſcriptively confined to a leſs fertile walk.

Baffled in all their trials, the enemies of Shere at length became atrociouſly violent. No poiſon, or mode of aſſaſſination,

tion, was left untried. Their laſt reſort was treacherouſly to ſteal upon and murder him in his ſleep. Retired to his chamber, with no other guard about his houſe than his domeſtics, and apprehending nothing within the ſacred confines of the Zunnana, he there was yielding himſelf to reſt, when he was ſuddenly alarmed by the ſound of feet approaching towards his bed. A few moments he liſtened; but the ſound diſcontinued. At length he heard a voice, which, as if under the influence of honor, ſaid, "What, "ſhall ſo many of us fall upon one poor, "unarmed man, and he aſleep? No; "let him awake, and let him have a "trial for his life." — "Gallantly ima-"gined," cried Shere, ſpringing from his bed. "Whoever thou art, as a "friend, I thank thee. Come on! The "conflict is indeed unequal: but Allah "may yet be favourable to the inno-"cent." With this, graſping his ſimi-

tar,

tar, and darting amidſt his opponents, he inſtantly laid two of them breathleſs at his feet; then puſhing at the reſt, he infallibly had done the ſame by them; but the noiſe had rouſed a ſervant, who, almoſt worn away with age, ſlept in an adjoining room. Readily conceiving the danger of his maſter, the old man haſtened to his preſence as faſt as his feeble limbs would let him. His coming ſtartled the aſſaſſins: they feared they were beſet: and, ruſhing to the door, they precipitately fled, leaving half their companions weltering on the floor, while Achmet and his lord remained unconquered and unhurt. But the day was approaching, when courage and fortitude were to be of no avail.

Inceſſantly kept in this anxious ſtate of watchfulneſs for his ſafety, and well knowing that at Lahore he hourly ran the riſque of ſuffering either by treachery or force,

he came to the reſolution of once more retiring from the preſence of Iehangire. Accordingly, having procured the Emperor's permiſſion, he began his journey towards the frontiers of a province, of which he had ſome time been the governor; but he had not proceeded far, when he found himſelf attacked by a conſiderable body of armed ruffians. The die was now thrown: he faced, however, his antagoniſts, who were maſked, and fought them bravely. The ſuperiority of numbers at laſt overcame him: wherefore, turning himſelf towards Mecca, and throwing ſome duſt over his head, (not having water for that laſt and moſt ſolemn act,) he unconcernedly called upon them to be expeditious in their bloody purpoſe.

The ſolicitation was obeyed: they pierced him with a multitude of wounds; and he thus, uncomplaining, ſunk the martyr of a monarch's paſſion.

Happy,

Happy, indeed, were it, if this were the only inſtance which hiſtory hands down to us of the jealous phrenzy of a king; and that an Eaſtern tale were the only monument of ſuch daſtardly extravagance. But the annals of almoſt every nation are melancholy records of equal, if not of more atrocious acts. Thoſe even of our own country are ſufficiently ſtained with the licentiouſneſs of a Henry, and the ſufferings of the innocent.

" O piteous lot of man's uncertain ſtate!
" What woes on life's unhappy journey wait!
" When joyful hope would graſp its fond deſire,
" The long-ſought tranſports in the graſp expire.
" By ſea, what treacherous calms, what ruſhing ſtorms,
" And death attendant in a thouſand forms!
" By land, what ſtrife, what plots of ſecret guile,
" How many a wound from many a treacherous ſmile!
" O where ſhall man eſcape his numerous foes,
" And reſt his weary head in ſafe repoſe?"

LUSIAD.

No ſooner had the news of the death of Shere reached Lahore, than his widow was ordered to be conveyed to Dehli.

There ſhe arrived, and, with unaffected grief, bewailed the loſs of one, who had ever behaved to her with tenderneſs, and whoſe unhappy fate ſhe could not but look upon as occaſioned by the fatal influence of her own charms, too unwarily expoſed. The Empreſs Dowager, and mother of Iehangire, received her with kindneſs and affection. She aſſuaged the melancholy which preyed upon her: ſhe ſeldom left her to herſelf: ſhe varied the amuſements with which ſhe entertained her; and thus, by degrees, reconciled her to her ſituation.

How far the reſpect that was juſtly due to this good old princeſs affected the conduct of Iehangire, who now himſelf reſided at Dehli, the writers of his life pretend not to determine. Certain it is, he refrained from ſeeing the object of his paſſion for a conſiderable time after ſhe was in his power. Remorſe, indeed, or inſtability

inſtability of temper, might have occaſioned this forbearance. Whatſoever it was, the effect was the ſame. She continued undiſturbed; and he was applauded for his reſolution.

But when, contrary to his uſual munificence, he was obſerved to ſtint her in the ſtipend which was given her from the royal treaſury; from an ample allowance to reduce her to almoſt bread and water; and from the conveniences of an elegant palace to drive her to the wretched ſhelter of an unfurniſhed, miſerable apartment, the opinion of the world began to alter. Though under an arbitrary government, they could not refrain from loudly cenſuring ſuch extraordinary ſeverity. Her own merit, Fame allowed to be ſufficient to entitle her to gentle treatment and humanity. Her father, too, was before their eyes, grown grey in the ſervice of the family of the very prince by whom ſhe

was oppreſſed; and the remembrance of her huſband was not eaſily to be obliterated from their minds. But ineffectual are the ſtrictures of the ſubject, when oppoſed to the abſolute authority of the ſovereign. Iehangire perſevered in unmanly perſecutions: he even refined on the rigours of tyranny and oppreſſion.

Reduced at length to the ſeverity of want, and finding there was no likelihood of an end to the injuries with which ſhe was ſo unjuſtly loaded, ſhe ſaw it was neceſſary to attempt ſomething which ſhould furniſh her with what ſhe ſtood in need of — ſuſtenance and cloathing. Embroidery, therefore, in her happier days, the amuſement of her idle hours, but now the only ſupport ſhe had to look to, became her conſtant occupation. The ſale of the firſt piece of ſilk which ſhe could finiſh, enabled her to purchaſe materials for a larger work. This ſhe in like manner

ner completed and diſpoſed of; and thus, from the labour of her hands, finding ſome alleviation to her miſery, ſhe began with a greater degree of calmneſs to bear the rigours of her confinement, and even in ſome manner to reſume her wonted ſpirit and vivacity.

Four years did this fallen meteor work and ſupport herſelf by her own induſtry. Her wealth even increaſed to a degree of affluence; inſomuch, that ſhe was enabled to adorn the apartment which was allotted to her, and to dreſs her attendants with a decency, which in ſome degree recalled to her her former ſplendor. Awakened at length by the continual praiſes which were beſtowed upon his captive, both by his mother and ſuch others of the haram as were witneſſes of her conduct, Iehangire determined upon paying her a private and unexpected viſit. To this end, he repaired to the ſeraglio at an hour when he

was certain to be unobſerved; and thence paſſing along, whilſt his eunuchs ſtared at him in mute aſtoniſhment, he came to the ſolitary room which confined this object of admiration. There he found her.

Uninformed of the intentions of the Emperor, and not expecting viſitors, ſhe careleſsly ſat reclining on an embroidered ſofa, the work of her own hands, dreſſed in unwrought muſlin of the plaineſt and moſt ſimple texture; whilſt her maidens were ſeated all around her variouſly employed: ſome in the execution of the patterns ſhe had given them; others in preparing for the work: but all in apparel far ſuperior to their miſtreſs.

So ſtrange a ſight aſtoniſhed Iehangire; but the divine deportment of his priſoner was ſtill more attractive of admiration. She aroſe as he approached her — ſurpriſe and indignation evidently painted in her

countenance: but the livelineſs of her feelings ſeemed only the more to irradiate her beauty. Iehangire accoſted her with reſpect, mingled with ſymptoms of contrition. He intreated her to be patient for a moment, to hear what he had to advance in his defence; to judge him then with candour and impartiality; and finally, to condemn him, if his guilt admitted not of extenuation. Thus preparing his way with humility, and a ſhow of ſorrow for what was paſt, Iehangire began his vindication. Here, indeed, he found a multitude of difficulties, that were not eaſily to be ſurmounted. The death of her huſband, and her own impriſonment, were not readily to be forgiven. Beſides, he had reduced her to a ſtate of indigence, and had driven her to ſeek for bread at the labour of her hands.

But the arguments of an accompliſhed and deſpotic ſovereign are ſeldom found to fail

fail of carrying perſuaſion, when artfully introduced, and properly ſupported by unbluſhing aſſertions, promiſes, and poſitive aſſeverations of the innocency of intentions. Iehangire was perfectly acquainted with the advantages he poſſeſſed; and he applied them with the dexterous management of a maſter of the art. In ſhort, ſo effectually did he clear himſelf of the atrocious accuſation of having been the murderer of Shere-Cawn, and ſo firmly did he convince his miſtreſs, now no longer ſlave, that the rigour of her confinement had been owing to the foul aſperſions of a few, who were her enemies, and not to the natural dictates of his own immediate inclination, that ſhe at length yielded her aſſent to the burying of what was paſt in the moſt profound oblivion.

This point accompliſhed, the Emperor had ſtill another in view, which had evidently ſtronger barriers to oppoſe it. This

was

was no other than to gain her conſent to the completion of the union he had ſo eagerly panted for, four years before; but this was not to be hazarded at the moment. He careleſsly, therefore, began upon ſome other topic of converſation. He talked to her of the different occurrences of the empire; and, as if it were a matter of only common import, dwelt on the increaſe and conſequence which he had himſelf already drawn to the dominions of the Moguls.

In this manner was this fair one entertained until the evening drew on apace. The Emperor then got up, and reſpectfully took his leave; but, ſtopping ſuddenly, "How comes it, my fair ſuf-"ferer," ſaid he, "that thy attendants "are ſo ſumptuouſly attired, and that "thou thyſelf art ſo humbly and ſo mo-"deſtly adorned?" — "Such is the lot "of ſervitude, my Lord," ſaid ſhe. — "Their

" Their ſtate is not different from mine:
" I ſtrive to alleviate their bondage, in-
" deed, by every kindneſs in my power;
" and therefore give them garments,
" which, to pleaſe me, they wear;
" whilſt I, in obedience to my maſter,
" am reduced to the neceſſity of appear-
" ing in that ſtyle, which the means he
" has ſupplied me with ſeem to have
" marked out as his royal pleaſure."
" Cutting, but too indelible reproach,"
replied Iehangire. " I cannot deny my
" unworthineſs; but you can revenge
" yourſelf, moſt injured excellence. The
" means are amply in your power. I
" can hold no longer. Affection, and a
" regard to form, had determined me to
" continue ſilent, until time had ſome-
" what reſtored me to your eſteem; but
" the flame which has long been pent up,
" will burſt its way. I muſt be plain.
" Love and diſtraction have long been the
" tormentors of my life. From the firſt
" moment

" moment I beheld you, I paſſionately
" reſolved on calling you my own. I
" ſtrove to accompliſh the fond purpoſe
" by every exertion of abſolute autho-
" rity. I ſtuck not even at unworthy
" means to allure you to my arms; but
" fate interpoſed and ſnatched from me
" the bliſs. Again awakened to a ſweet
" gleam of hope, kindneſſes and repen-
" tance I flattered myſelf would work
" for me forgiveneſs; but the dream is
" no ſooner riſen, than it is vaniſhed.
" I ſee my fate, and I deſerve it: yet,
" ere you pronounce my doom, vouch-
" ſafe to liſten to the ſolemn aſſeveration,
" which it is eſſential I ſhould make to
" you. I never meant otherwiſe than
" tenderly and honourably by my attach-
" ment: my conduct, while I have been
" maſter of your perſon, can teſtify it.
" My throne I wiſhed to ſhare with you;
" but the illuſion is, I fear, too fatally at
" an end. Puniſh me then. More than

" any

" any being under Heaven, you can reta-
" liate the injuries you have ſuſtained,
" by refuſing to be the Queen of Iehan-
" gire."

This was a ſtroke our heroine did not immediately expect. It ſtartled her for the moment; but ſhe ſoon recollected herſelf. " No, my Lord," ſaid ſhe. " Our holy prophet teaches us to reſent " an injury in a juſter manner. Your " ſlave is the ſubject of your will. If " you have injured me, your gracious " condeſcenſion is now more than recom- " pence ſufficient. I had, indeed, re- " ſolved to remain ſingle and retired; " but the commands of my ſovereign " have ever been to me a law, next to " thoſe of Allah, of the moſt ſacred ob- " ligation." With this, a bluſh ſuffuſed itſelf acroſs her cheek. The Emperor, in tranſport, ſnatched her to his heart. Orders were inſtantly iſſued for the ſolemnization

lemnization of their nuptials; and the next day they were married. Thus, like the ſweet ſhrub which ſheds its beſt influence on the hand of him who tears it from its ſoil, this extraordinary woman revenged herſelf on Iehangire.

## FRAGMENT

## FRAGMENT LXIX.

ARISEN from the ſhades of oblivion, this brilliant planet once more illumined with reſplendency the haram. Her old companions rejoiced at the alteration of her ſituation; and thoſe who envied her happineſs, were compelled to ſilence from a dread of her diſpleaſure. Noor-Iehan, or the Light of the World, for with this title the Emperor dignified her, ſoon became ſupreme in the affections of her huſband. The talents, which had long lain hidden in mournful ſolitude, had ripened by reflection. Study had taught her the way of reading the various tempers and characters of the world. She was well acquainted with the nature and the extent of the genius of him to whom ſhe

was

was allied; and, in the diſcharge of her duty, ſhe ſaw the certain means of acquiring an irreſiſtible aſcendency.

Poſſeſſed, thus, of a jewel, the moſt ineſtimable in his realm, Iehangire thankfully admitted the aſſiſtance of Noor-Iehan in the fatiguing management of the affairs of ſtate. Her breaſt, in his anxious moments, became the depoſitory of his moſt ſecret thoughts: he concealed nothing from her; and ſeldom acted but when her opinion entirely coincided with his own. In ſhort, ſhe was a ſecond ſelf, the conjunct ruler of the empire. Coins were even ſtruck, and made current in her name. Nor, in doing this, will the candour of hiſtory allow that Iehangire was actuated either by indolence or indiſcretion. Her father was ſtill in office; her brothers likewiſe filled the firſt dignities of the ſtate. Theſe were her oracles in matters of importance; and their ho-

nour and ability, ſpurning at little adulation, ſcreened both her and the Emperor from falſehood and impoſition.

But the days of man are as ſtrongly marked with viciſſitudes as the fluctuating atmoſphere by which he is ſurrounded. Kings themſelves, the anointed of heaven, are not exempt from the calamities of human nature. The ſplendor of their ſtate ſerves but to aggravate their misfortune. With a partner on his throne, deſervedly the object of his admiration, and with a dominion nearly as great and ſplendid as any in the world, Iehangire might naturally be ſuppoſed to have arrived at the pinnacle of earthly happineſs; but the turbulence of faction engendered a counterpoiſe to his felicity.

An Umrah, of conſiderable wealth and conſequence in the empire, ſuddenly conceived

ceived a jealouſy of the intentions of his maſter. Inſinuations of pretended friends, joined to apprehenſions in his own family, firſt ſounded to him the alarm. Warped by perſonal fears, every action of the Emperor ſeemed, to his mind, diſtorted in its appearance. He began to look upon the careſſes of his ſovereign as the premeditated ſnares of a politician, alluring him to deſtruction. He doubted him in every inſtance; and at length breaking through all reſtraint, he rebelliouſly appeared in arms, and, by a quick movement, made himſelf maſter of the perſon of Iehangire.

No ſooner was it ſpread abroad that Iehangire was in the cuſtody of this Umrah, than troops from all quarters haſtened to the imperial ſtandard, erected under the auſpices of Noor-Iehan. Crouds from all ſides poured in to her aſſiſtance. She ſoon ſaw herſelf at the head of a conſiderable

ſiderable army; and, from that moment, deſpiſing all the impertinencies of form, ſhe publicly appeared before her troops mounted on an elephant of war, with her daughter by her ſide; a bow with arrows were ſlung on her ſhoulder; and in this manner, in perſon, ſhe intrepidly led on her troops to action.

The forces of the imperial army, actuated in defence of a deſcendant of the race of Timur, ſprung to the charge with a vivacity that carried every thing before it. Carnage ſpread on every ſide. The Queen, by her looks and geſtures, encouraged her warriors. A mercileſs devaſtation took place. The rebels ſtaggered at every onſet; but ſtill kept firm to the combat. At length, a river being forded by the Umrah, on the oppoſite banks of which he drew up in array of battle, the Queen directed the driver of her elephant to plunge into the midſt of the ſtream.

Her

Her generals, animated by the example, with ſword in hand ruſhed to the ſuccour of their miſtreſs. Every thing gave way before them, and victory hovered over the banner of the empire; but, unhappily at this moment, an arrow pierced the boſom of the youthful princeſs. The luſtre of her eyes became transfuſed with darkneſs. In the excruciating agony of pain, ſhe bounded from her ſeat, and, ſeemingly lifeleſs, dropt into her mother's arms.

What a ſenſe of her own danger could not accompliſh, maternal tenderneſs inſtantly effected. Noor-Iehan allowed herſelf to be carried from the ſpot; but not until ſhe had implored her officers to be reſolute and faithful to the cauſe of their royal maſter; but the fate of the day had already taken a turn. The imperialiſts, exhauſted by their firſt exertions, now began to languiſh in their attacks. They had rather loſt ground than

otherwiſe. The victory was yet undecided; and the enemy had ſuffered leſs in numbers than they had. To this ſtate were they reduced. The Umrah expected it; and, for this purpoſe, had cautiouſly kept back ſome choſen battalions from the action. On theſe he depended for ſucceſs. He now ſaw the critical moment; and placing himſelf, therefore, at the head of this body of reſerve, he fell upon the loyaliſts with ſuch an unexpected ſhock, that they univerſally gave way, and in a few ſeconds left him the decided maſter of the field.

Defeated thus in her heroic intention of reſcuing Iehangire, and afflicted with apprehenſions for her daughter's life, Noor-Iehan had a trying character to aſſume, not only with her friends, but more immediately with thoſe whoſe ſpirits ſhe had to ſupport, and on whoſe ſervices ſhe was to depend on a future day. Some time

elapſed

elapſed in this trying ſituation. At length the princeſs happily recovered of her wound: but ſtill the Emperor was confined; and until he was releaſed from bondage, Noor-Iehan had neither comfort nor tranquillity.

Watched with the cloſeſt attention, and perceiving no proſpect of releaſe, Iehangire at laſt propoſed a ſcheme, which he flattered himſelf would accord with the views of the Umrah and his party. This was no leſs than to delegate to thoſe whom they ſhould nominate, the abſolute government of the empire. The terms, as he conceived, were accepted. The appointments immediately took place; and he, in language the moſt preſſing, wrote to Noor-Iehan, and beſeeched her to diſband her army; urged her to come and complete his happineſs by her preſence; aſſured her that every attention would be paid to her; and, as matters regarded himſelf,

to be certain that ſhe would find him treated with the utmoſt tenderneſs and reſpect.

The word of Iehangire was ſufficient command to Noor-Iehan. Agreeably to his directions, ſhe diſmiſſed the legions that attended her; and, without the ſmalleſt diffidence or heſitation, repaired to the place where the Umrah was encamped. No reception could ever have been more honourable or brilliant than that which was ſtudiouſly given to Noor-Iehan. The Umrah waited upon her himſelf, as had been his province in the days of her greateſt glory. He pleaded contrition for his recent tranſgreſſions; and, without being urged to it, promiſed what he had hitherto evaded, the complete enlargement of the Emperor. Accuſtomed as ſhe was to courts, and to all the windings and duplicity of intrigue, this ſeeming ingenuouſneſs of the Umrah's had

had almoſt deceived her into a belief that he was ſincere; but the deluſions of ſafety were not capable of diveſting her entirely of ſuſpicion. She ſaw, or thought ſhe ſaw, a deſign in the wily traitor, to conſign her to the cuſtody of a band of his adherents, whom he ſpeciouſly dignified with the appellation of officers of his houſehold.

In this new impriſonment, (for her fears were too juſtly founded) Noor-Iehan experienced every ſpecies of grief, anguiſh, and vexation. She was even precluded the ſight of Iehangire; but the blackeſt act of the drama was yet to be exhibited. Too well acquainted with the exceſſive ſway which the Queen bore over the mind of Iehangire, and dreading leſt, in reſtoring her, with his ſovereign, to liberty, he might himſelf eventually fall a ſacrifice to her reſentment; and ſeeing, in no alternative but her death, that

that ſafety, which he was determined to be careful of, the Umrah reſolved to have her ſtrangled while ſhe thus was in his power; and that too under the ſanction, and with the authority of law. For this purpoſe a tribunal was erected, and he himſelf arraigned her of high treaſon, and of having conſpired againſt the life of her lord and ſovereign, the Emperor.

Readily may it be ſuppoſed that the ſentence of the judges was conformable to the will of him who was the leader of their faction, and who had pre-determined on her fall. She was adjudged to death, and a ſingle day was given her for preparation. Juſtice, the pureſt emanation of the Divinity! — Juſtice is thus tortured to aſſiſt the dark and monſtrous deſigns of the wicked and ambitious! Sent down from heaven, a little while ſhe continued among men. The earth ſmiled with benignity and chearfulneſs; but revenge, rapacity,

rapacity, each child of enormity and guilt, ruſhed in upon her calm reign, and deſpoiled us of her influence. Meant to be the ſhield of virtue, her hallowed name was ſuddenly called to the ſupport of profligacy and licentiouſneſs. Right and wrong indiſcriminately became deduced from her ſacred fountain. The mummery of externals attracted conſideration; but the eſſence itſelf lay neglected and unnoticed.

Armed in this manner with the power of the law, and bent upon the ſpeedy completion of the bloody deed, the unfeeling Umrah carried the warrant of execution to the Emperor for the royal aſſent and ſignature. Depreſſed with grief, driven almoſt to madneſs, the wretched Iehangire looked at the horrid inſtrument with tears, while drops of blood ran trickling from his heart. O, there's an awful greatneſs in mighty woe! But he knew

the

the ſternneſs of the character he had to deal with: he ſaw that inevitable death awaited Noor-Iehan; that he was unable to ſave her; that oppoſition would but draw forth torture and baſe indignity. With a ſullen moroſeneſs, therefore, and a proud, unyielding ſpirit, as if for his own execution, he ſignified his aſſent; and then preparing himſelf for aſſaſſination, moſt fervently prayed for the ſtroke which ſhould terminate his miſeries.

The news of the Emperor's having given his conſent to her execution being communicated to Noor-Iehan, ſhe received it (for ſhe readily conceived the reaſons which wrung it from him) with the moſt reſpectful ſilence, and with a dignity of countenance which beſpoke a ſoul reſolved upon ſubmitting to her fate with reſignation. The hour was now approaching when ſhe was to bid a long adieu to the ſweet light of heaven. She

awaited

awaited the terrors of death with a magnanimity which had accompanied her in every ſtage of her unhappy exiſtence. To blur the character ſhe had hitherto preſerved, was impoſſible. Her doom being fixed, ſhe was to welcome it with all the majeſty of much-injured, perſecuted innocence.

Thus reſolved and reſigned, Noorlehan dreſſed herſelf in readineſs, as the executioners attended at the door of her apartment. She received them courteouſly, and with a look which beamed forth affability and kindneſs. "Friends," ſaid ſhe, "the time allotted me, I be-
"lieve, is nearly paſt. Do not, how-
"ever, ſuppoſe I have idly ſquandered
"away the little that was given me. I
"have, indeed, had much to do. My
"poor maids, too, here, (God comfort
"them in their affliction!) have not been
"intirely unemployed. We were quite
"unpre-

" unprepared for ſo ſudden a ſeparation. " Commend them from me to whomſo- " ever will protect them. They have " been loving to their miſtreſs; and it " will be no diſcredit to them, perhaps, " hereafter, if it ſhall be known that " they were the faithful and affectionate " companions of Noor-Iehan." Having thus ſaid, ſhe beckoned to the executioners to approach and do their office.

Hardened as ſuch wretches are, who, for a ſcanty ſubſiſtence, deal in the murder of their fellow creatures, they, on this occaſion, could ſcarcely reſtrain their tears. The uncommon beauty of their victim, who ſtood undiſmayed before them; the exalted ſphere in which ſhe had recently ſhone, and in which ſhe had gladdened the hearts of all her ſubjects; the wild diſtraction of her attendants, whoſe ſcreams and lamentations rent the vault of heaven: theſe, altogether, petrified

trified them with horror; but ſtill their orders were to be executed — and death was the errand on which they were employed.

Trembling, then, as they tied the ſilken ſtring about her neck, while ſhe remained immovably ſerene, they at length took hold of the ends, to give, with one accord, the fatal pull, when an alarming noiſe rumbled towards the chamber. They ſtopped a moment — One of the maidens ſprang to learn the cauſe — She found it to be a reſpite. "Hold, hold your im-"pious hands," almoſt breathleſs, ſhe cried. "Hold! Stop your murderous "purpoſe! — My miſtreſs, my gracious "miſtreſs is reprieved! She ſtill will "live to bleſs her Fatima." Alas, fond maiden, the eagerneſs of thy imagination did it not promiſe thee too much? The Queen, indeed, was reſpited; but it was only

only till ſhe ſhould have indulged herſelf in a laſt embrace of Iehangire.

Riſing from her knees, therefore, for ſhe had in that poſition piouſly awaited the ſtroke that was to plunge her into everlaſting night, ſhe walked with compoſure to the carriage which was prepared to carry her to the apartment of the Emperor. There ſhe arrived; and the Umrah himſelf introduced her to the royal preſence: but now all the fortitude of Iehangire forſook him. He burſt into tears, as he took her in his arms. "And "will you not ſpare her to me," ſaid he to the Umrah. "God ſo reward you "as you ſhew mercy unto her."

There is a moment when pity will find its way into the moſt flinty breaſt. The Umrah now felt it. He ſtaggered at the ſcene before him — The huſband pleading for his wife — It was too much. — "Take

"Take her, take her," ſaid he to the King. "Mercy, the ſweet child of "heaven, conquers every other conſidera- "tion. I reſtore her to you. More- "over, the Emperor of the faithful ſhall "never ſue in vain." With this, he retired; and a pardon was proclaimed throughout the army.

Noor-Iehan, reſtored thus to the world, ſoon found that her ſufferings had increaſed the number of adherents to the royal cauſe. The boundleſs joy of the multitude beſpoke the ſentiments of their ſouls. Her name, and her virtues, reſounded through the ſkies. Noor-Iehan was in every body's mouth — Noor-Iehan! re-echoed the aged and the infirm — Noor-Iehan! even liſped the little babes. Diſloyalty ſtartled at the contagion as it ſpread.

This favourable diſpoſition was moſt grateful to Noor-Iehan: nor was ſhe ſo

forgetful of her own wrongs, or inattentive to the ſafety of Iehangire, as to let it diſſipate in murmurs and idle converſation. Every thing was ripe for a revolt, and nothing wanting but ſpirit to encourage the diſcontents, and zeal to inflame the phrenzy of the populace, to an exemplary revenge of her manifold injuries. Emiſſaries were now ſecretly diſpatched among the adherents of the Umrah. Pardon was announced to all, on the moſt extenſive terms; and gratuitous rewards were promiſed to thoſe who would return to their loyalty, and who ſhould be active in cruſhing the uſurpation. In fine, ſhe managed matters with ſuch ſuperiour ability, that in a very ſhort ſpace of time ſhe brought about a total defection in the Umrah's army, and ultimately the deſtruction of the Umrah himſelf.

The conſequence was, Iehangire, amidſt the acclamations of his people, once more aſcended

aſcended the throne of his anceſtors; but the joy which it occaſioned was of ſhort duration. A dangerous illneſs had long threatened the Emperor: it now broke out, and, in ſpite of every effort of medicine, tore him from his earthly felicity in the twenty-fourth year of his reign.

With the death of the prince, all influence ceaſes in the ladies of the haram. This was the caſe with Noor-Iehan. Shaw-Iehan, who ſucceeded his father, Iehangire, was the ſon of a former marriage: he had likewiſe been in oppoſition to Noor-Iehan for a conſiderable time before his father's deceaſe; a coalition was conſequently not to be expected. He accordingly ſignified to Noor-Iehan, by meſſage, a deſire that ſhe would retire to her palace at Lahore. To Lahore ſhe accordingly proceeded, as ſoon as the obſequies of her huſband were performed; and there, with a royal income from the

treaſury, devoting herſelf to ſtudy, privacy, and eaſe, ſhe, for eighteen years together, exhibited a moſt extraordinary inſtance of the little conſequence that dominion is to the happineſs of thoſe, who, ſeemingly, are the moſt fond to enjoy an exalted ſtate.

To ſum up the character of this celebrated woman may be thought needleſs, after the traits I have already given of it. I ſhall, therefore, conclude with ſimply remarking, that her qualifications were of the moſt brilliant kind; that, in proſperity as well as in adverſity, ſhe uniformly conducted herſelf with firmneſs and dignity; that from her childhood ſhe had been the ſport of the moſt capricious fortune; that her errors, and her prejudices, particularly thoſe impoſed upon her ſex, by confinement, and the other reſtraints of the haram, were ſingularly few, when contraſted with the bigoted opinions

nions of her ſect; that the dawn, and the morning, of her life were calamitous; but that the evening was tranquil and unruffled; and that ſhe peaceably dropped into the grave, the ornament and the admiration of a people, who ſtill ſpeak of her with rapture and delight.

## FRAGMENT LXX.

FROM Noor-Iehan, whoſe life was tiſſued with ſuch ſingular events, we ſhall turn towards a country, where beauty, nearly ſimilar to her own, is to be met with, and where the wanton god intrenches himſelf in ſmiles of the moſt alluring nature. A country, indeed, that was not unfrequently made happy with the preſence of her whom we have been mentioning; for, as a ſecond divinity, ſhe had a paradiſe of her own, and Caſhmire was the favoured ſpot.

Caſhmire is ſituated at the extremity of Hindoſtan, northward of Lahore, and is bounded on the one ſide by a ridge of the great Caucaſus, and on the other by the

the little Tartarian Thibet and Moultân. The extent of it is not very conſiderable; but being girt in by a zone of hills, and elevated very conſiderably above an arid plain, which ſtretches many miles around it, the ſcenes which it exhibits are wild and pictureſque. Rivers, hills, and vallies, charmingly diverſify the landſcape. Here a caſcade ruſhes from a foaming precipice; there a tranquil ſtream glides placidly along; the tinkling rill, too, ſounds amidſt the groves; and the feathered choriſters ſing the ſong of love, cloſe ſheltered in the glade.

At what time Caſhmire came under the dominion of the Mogul government, and how long, and in what manner, it was independent, before it was annexed to the territories of the Houſe of Timur, are points that are intirely unconnected with the nature of our inquiry. We ſhall content ourſelves, therefore, with remar-

king, that, though inconſiderable as to its revenues, it was uniformly held in the higheſt eſtimation by the Emperors of Hindoſtan. Thither they repaired, in the plenitude of their greatneſs, when the affairs of ſtate would admit of their abſence; and there they diveſted themſelves of form and all the oppreſſive ceremony of ſtate.

The royal manner of travelling to Caſhmire was grand, though tedious and unwieldy, and ſhewed, in an eminent degree, the ſplendour and magnificence of an Eaſtern potentate. Aurungzebe, we are told, ſeldom began his march to that country, for a march certainly it was to be called, without an eſcort of eighty or an hundred thouſand fighting men, beſides the gentlemen of his houſehold, the attendants of his ſeraglio, and moſt of his officers of ſtate. Theſe all continued with him during the time he was on the road,

road, which generally was a month; but no ſooner was he arrived at the entrance of thoſe aërial regions, than, with a ſelect party of friends, he ſeparated from the reſt of his retinue, and with them aſcended the defiles which led him to his Eden.

The temperature of the air of Caſhmire, elevated as it is ſo much above the adjoining country, together with the ſtreams which continually pour from its mountains, enables the huſbandman to cultivate with ſucceſs the ſoil he appropriates to agriculture; whilſt the gardener's labour is amply repaid in the abundant produce of his fruit. In ſhort, nature wears her gayeſt cloathing in this enchanting ſpot. The rivers ſupply the inhabitants with almoſt every ſpecies of fiſh; the hills yield ſweet herbage for the cattle; the plains are covered with grain of different denominations; and the woods

are

are ſtored with variety of game. In this country, therefore, we are not to be ſurpriſed that the ladies are ſo ſingularly beautiful. The picture intended by heaven would have been incomplete without them.

" Adown their necks, more white than virgin ſnow,
" Of ſofteſt hue, the golden treſſes flow;
" Their heaving breaſts, of purer, ſofter white
" Than ſnow-hills gliſt'ning in the moon's pale light,
" Except where cover'd by the faſh, were bare,
" And love, unſeen, ſmil'd ſoft, and panted there."

LUSIAD.

In almoſt every other part of Aſia the Scythian feature is to be traced in a greater or a leſs degree. It is not ſo here. The Caſhmireans ſeem a race diſtinct from all others in the Eaſt: their perſons are more elegant, and their complections more delicate, and more tinged with red. Were this inſulated world, indeed, a little nearer Europe, its fair inhabitants might be looked upon as a collateral branch of your own unrivalled

unrivalled countrywomen, whoſe perfection they almoſt equal.

Where beauty is, there ever will be love; and love will always be attended by poetry and muſic. Thus we find the Caſhmireans cultivate thoſe arts with extraordinary ſucceſs: poetry in particular. No country of the Eaſt has produced more elegant effuſions of imagination than Caſhmire; nor has any been more celebrated in ſtory. Even Solomon's Roſe of Sharon, and Lily of the Valley, will be found to droop, when compared with the flights of ſome of their bards, who whilome ſtrung the lyre to love, and attuned it with delicacy and feeling.

Strange as it may ſeem, the people of this country believe, that even Solomon himſelf was inſpired in the bowers of Caſhmire. In many parts they point out places, which they repreſent as dedicated

to

to him; and even ſome, that, at his deſire, were called expreſsly by his name. That Solomon might have had ſome of the fair ones of his ſeraglio from this nurſery of beauty, is not at all improbable. He ſought every where for gratification; and therefore, if, for the gold of Ophir, he could ſend veſſels into the Indian ſeas, the advancing a few ſteps farther, for a much more eſtimable treaſure, does not appear incompatible with that monarch's diſpoſition. Though a man of wiſdom, he ſuppoſed there might be happineſs in the indulgence of paſſions, granted him by heaven. His eagerneſs in the purſuit was great; nor did he ſpare either money or attention.

" Fly ſwift, my friends; my ſervants, fly; employ
" Your inſtant pains, to bring your maſter joy.
" Let all my wives and concubines be dreſs'd.
" ——— Freſh roſes bring
" To ſtrew my bed, till the impoveriſh'd ſpring
" Confeſs her want; around my amorous head
" Be dropping myrrh, and liquid amber ſhed,
" Till Arab has no more." PRIOR.

Towards

Towards the gratification of this diſpoſition, therefore, Caſhmire might have contributed her portion; and thence thoſe legends, which have been circulated relative to Solomon having been reſident there.

On the decadence of the Mogul power in Hindoſtan, Caſhmire felt ſome of the ravages of war. It is now, however, in peace; and the inhabitants are deſirous of keeping it ſo. Induſtry, ſprightlineſs, and good fellowſhip, fill up the meaſure of their time. They gratefully return thanks to heaven for the bleſſings they enjoy. Their days are the days of comfort; and their nights are crowned with tranquillity and repoſe.

FRAGMENT

## FRAGMENT LXXI.

THE Mohammedans, (to return from our excurſion) like all ſuperſtitious people, are addicted to the moſt oppoſite propenſities. They are given to the moſt voluptuous enjoyments, at the ſame time that they mortify the fleſh as much as any ſect whatever. They are poſitive believers in the Koran; yet they have faith in prediction, eſpecially aſtrology of the judicial kind. The higher orders, indeed, endeavour to conceal this weakneſs*; but the inferiour ranks are above denying what

* Yet all the Mohammedan princes (thoſe at leaſt of Hindoſtan) have their public aſtrologers or ſoothſayers, who form part of their houſehold eſtabliſhment, and whom they always conſult touching the days or hours moſt propitious to certain purpoſes, as marching, giving battle, receiving or paying viſits, &c.

is

is to them a ſource of infinite gratification. Hence nothing is ſo common in Muſſulman countries as a wizard and a fortune-teller.

" ——— A hungry, lean-fac'd villain,
" A mere anatomy, a mountebank,
" A thread-bare juggler, and a fortune-teller,
" A needy, hollow-ey'd, ſharp-looking wretch,
" A living-dead man."

SHAKESPEARE.

They have no magicians, however, among them, with power ſuch as was common in the days of Lactantius, " to call up " ſouls from the dead, render them viſi- " ble to human eyes, and make them " ſpeak and foretel future events;" but they have what is almoſt as ridiculous, and what in reality may be termed the ſame, men who have an implicit confidence in moſt of the occult ſciences.

Alchymy, which made ſuch extraordinary progreſs in Europe ſome years ago, was originally derived from the Saracens. They

They firſt applied to the ſtudy of it, as may be gathered from the word itſelf, which is derived from the Arabic. This *ignis fatuus*, this prepoſterous chimera of the brain, this attempt at making gold, and of diſcovering an univerſal medicine or panacea, is ſtill in eſtimation with the philoſophic deſcendants of Iſlaûm. To what preſumptuous lengths will not the arrogance of man tranſport him! Human pride would graſp at a knowledge of the moſt hidden ſecrets of nature. We would create as well as deſtroy. It is even averred, that it was once under deliberation how to make man by other mediums than thoſe nature has hitherto provided; but "*entre nous*," ſays *Le Diable Aſmodée*, "*la pierre philoſophale n'eſt qu'une belle* "*chimére, que j'ai moi-même forgée pour* "*me jouër de l'eſprit humain qui veut paſ-* "*ſer les bornes qui lui ont été preſcrites.*" And ſo might he have ſaid of all the other pretenſions of Alchymy, its ferments and diſſolvents,

diſſolvents, &c. They have been the foibles of ingenious men, the fraudulent impoſitions of the deſigning. Prieſts, and thoſe of the religious orders of Mohammedans, are in general the profeſſors of this ſcience. Hence, and to their mortifications, is owing the great veneration in which they have been held.

Solitude and a dereliction to the ſociety of the world, firſt engendered theſe extravagancies. Derviſhes, calendars, (a lower order of the recluſe of Muſſulmen) and facquires, originally produced them from their retirements: they came afterwards into the aid of premiditated craft; and they ſtill retain their influence and power: they likewiſe introduced the belief of the Morakibah, or ſecond ſight. Saâdi, the elegant author of the Gûliſtun, ſpeaking of human calamities, ſays, "Two ſorts "of people are peculiarly to be commiſe-"rated: — Merchants, who, from the

" viciſſitude of ſeaſons, have met with
" ſhipwrecked fortunes; and heirs, who
" have, luckleſsly, fallen into the hands
" of philoſophic calendars."

Saâdi, however, was no friend to the prieſthood; neither was another Perſian writer of eminence, who, in reflecting on the indolence, folly, and auſterities of facquires and derviſhes, recounts an anecdote of a brother, who had loſt an eye, was a little *diſtrait* in the brain, and had his conſtant reſidence in a cave, where he was pinched with both hunger and cold. This poor enthuſiaſt, periſhing almoſt with want, thus addreſſed himſelf to Heaven: —" O, Creator of Mankind!
" I am not aggrieved that I have loſt an
" eye; neither do I complain of my want
" of food: but, in humble ſubmiſſion, I
" muſt acknowledge my ſufferings are
" ſcarce ſupportable from the damps and
" the cold of my habitation. Relieve me,
" then,

" then, O Allah!—I know full well " it does not become a ſinner like me to " remonſtrate; but miſery will break its " bounds. I have read, and I have heard " of your merciful liberality; but where " is that all-benevolent goodneſs, if a " wretch like me is to be deſerted in the " hour of need?" — An inhabitant of a neighbouring village, paſſing at the inſtant, heard, with aſtoniſhment, this prayer of the derviſhe. He knew not whether to laugh at, or to pity him. A deſire, however, to drive him from the cave, ſuperceded all feelings of compaſſion. Putting his mouth, therefore, to a crevice in the rock, " If thou art too " cold in thy retirement, diſſatisfied mor- " tal," thundered he, " go, get thee into " the ſun — that will warm thee." Startled by the noiſe, the ſhivering viſionary returned, " How, Lord! have you no " other habit to ſpare me than the rays " of the ſun? — Forſooth, your gene-

" roſity is boundleſs." — " Ungrateful " wretch," replied the other; " but I'll " not immediately puniſh thee. Be, as " a preſent expiation of thy fault, eight " days longer naked, and then thou ſhalt " hear from me again." The derviſhe, as he was ordered, continued without a murmur in the cave, when, on the day appointed, an old man appeared, and preſented him with a dreſs; but ſo faded, ſo torn, and ſo patched, that the derviſhe, flying into a paſſion, " O Father!" cried he, " thou who governeſt all things, is " this the mighty preſent thou didſt pro- " miſe me? Well mighteſt thou be eight " days in preparing it; for eight days it " would take at leaſt to gather all the " ſcaps of which it is compoſed. I'll " have none of it. I'll leave this ſpot, " and, applying myſelf to labour like " other people, endeavour to procure the " means of providing for my wants,

" without

" without yours, or any other ſupernatural aſſiſtance."

Many are the laſhes and the ſtrokes of ſatire which are thus levelled, by Mohammedan writers, at theſe peſts of ſociety; but all in vain. Thouſands and ten thouſands of them are to be found ſcattered over Turkey, India, and Perſia: they are the favourites of monarchs: they are almoſt the idols of the commonalty.

## FRAGMENT LXXII.

WE have already declared that the laws of Muſſulmen are too generally at the beck of their ſovereigns; and we have reaſon for declaring ſo. The Cadhi, indeed, decides all points of right, of law, and of religion; with an appeal to the Mufti, or chief judge, or to the ſovereign; but this deciſion is nothing better, when the ſovereign chuſes to interfere, than the pompous promulgation of his will, through a grave and a reverend magiſtrate. Unreſtrained power is lodged where it moſt pointedly ſhould be circumſcribed. The interpretation and expounding of written laws, even where codes are preciſely defined, require univerſally the ſtudy of a ſeparate profeſſion. What then

then muſt be the ſecurity of a man's rights, when the diſcretionary fiat of a Cadhi is to decide upon them? One, who, as a Mohammedan commentator ſays, "can finiſh cauſes of the moſt intricate nature with as much facility "and eaſe as David touched the ſtrings "of his harp when he ſang to the children of Iſrael."

Nothing in fact can be more oppreſſive and arbitrary than the Mohammedan ſyſtem of juriſprudence: they acknowledge it themſelves, and burleſque it with not a little acrimony. "A Muſſulman had "a dog," ſays one of their favourite authors, "of which he was exceedingly "fond. The dog died, and the maſter "grieved for his faithful and attached "companion." A report of this trifling circumſtance ſoon reached the Cadhi's ears. The judge raged at the recital: dogs being in abomination with rigid Moham-

medans. The culprit was ſent for. Tremblingly he approached the Cadhi. " How, wretch!" ſaid the upright magiſtrate, " art thou of the race of infi- " dels who adore their dogs? Away " with him to priſon; and in a dungeon " let him become ſenſible of the heniouſ- " neſs of his crime."—" O merciful " and gracious Cadhi!" cried the priſoner, " hear me, hear me, but for a mo- " ment. My ſtory is long; but this is " in brief. My dog was not a common " dog: he was a dog of extraordinary " parts and good ſenſe. We long had " lived together: he at length fell ſick; " and as he was expiring, 'Come hi- " ther,' ſays he, 'my friend. Much " merit is to be rewarded in this world. " When I die, be you ſure to fulfil my " laſt requeſts. Take certain portions of " money, (mentioning the ſeveral ſums) " and diſpoſe of them according to ſuch " and ſuch directions; then gather into " a purſe

" a purſe two hundred pieces of ſilver, and
" lay them at the feet of the ſage and ve-
" nerable Cadhi, for charitable purpoſes:
" he will turn them to that account from
" whence thou ſhalt receive reward. I
" can ſay no more. Be but punctual,
" and favour will be ſhowered upon
" thee.' With theſe words, he expired.
" To fulfil, then, O Cadhi! the dying
" injunctions of my faithful monitor, I
" was earneſtly engaged in procuring the
" means of acquitting myſelf with fide-
" lity. It is true, I moaned over my
" loſs; but it was the lamentation of
" one friend for another. Believe not,
" therefore, what my enemies alledge
" againſt me — I am innocent — I am
" poor; but I am conſcientious — Wit-
" neſs this purſe, the remains of my
" humble fortune, and which, as I was
" directed, I now lay before you." —
" Honeſt ſoul!" replied the Cadhi. —
" You ſee," ſaid he, turning to the
people —

people — " You ſee to what ſhafts of " malevolence the good are expoſed in " this world. Go, my good friend," continued he to the priſoner — " You " have treſpaſſed nought againſt the law. " Go to your wife and family. Had I " known this before, you ſhould not have " been brought to this tribunal. It is " cruel that the upright man ſhould be " accuſed; but our duty tells us we muſt " liſten. If the Cadhi ſhuts his ears, " who will watch over that pure and " holy ſtream, which flows from the " fountain of all goodneſs, the Koran " of our bleſſed prophet?"

FRAGMENT

## FRAGMENT LXXIII.

THE ſeraglio enervates the Mohammedan. He is in general the ſlave of indolence. Miniſters manage the affairs of government for the prince, while he ſupinely paſſes his days in the company of his ladies. Notwithſtanding this enfeebling inactivity, the men of Muſſulman belief are brave and hardy ſoldiers: they delight in war, and in the conduct of it exhibit both valour and magnanimity. Much ſtate and dignity is to be obſerved continually ſurrounding Mohammedan ſovereigns and great men. In gravity of deportment, and decency of behaviour, they are trained from their very infancy; but this too frequently deſcends into flattery and the exceſs of adulation.

lation. " If the king at noon day was " to ſay it was night," ſays on old moralizing Arab, " his courtiers would in- " continently diſcern both the moon and " the other planets."

The univerſal inclination to tranquillity and the pleaſures of the haram, render the life of an exalted character among the Mohammedans, retired. Excepting at the head of his armies, when neceſſity calls him forth, he is rarely to be ſeen but in his Durbar, or at ſtated feſtivals, which law and cuſtom have eſtabliſhed. He is, in ſhort, as far as his prejudices will admit, a voluptuous Epicurean. " Jovial " days, blooming ſprings, old wine and " young maidens, enjoy freely, O man! " for life is not to be twice enjoyed," was an inſcription found on a goblet of Baber's, who reigned over Hindoſtan in the year of Chriſt 1530, and was one of

of the ableſt and beſt princes of the Houſe of Timur.

" But ah! ſweet maid, my counſel hear.
" (Youth ſhould attend when thoſe adviſe,
" Whom long experience renders ſage:)
" While muſic charms the raviſh'd ear;
" While ſparkling cups delight our eyes,
" Be gay, and ſcorn the frowns of age."

HAFIZ.

So ſang ſweet Hafiz, the Anacreon of Perſic poetry.

Formal and reſerved as the Muſſulman deportment undoubtedly is, even that vaniſhes when they have the duties of hoſpitality to diſcharge, or when the ſociety of the better ſort is free to the admiſſion of a ſtranger. They are a haughty, yet generous people: they ſwell with the ſplendour of their conſequence; but they are affable and humane. " Haſt " thou ſeen him who believes not in the " law," ſays the Koran; " it is he who " defrauds the orphan, and who eats the " bread

" bread of the poor. Woe be to them " who are hypocrites in their faith, or " at their prayers. Woe be to them " alſo, who promote not good actions; " but who endeavour to prevent them." But can any thing be more beautiful, or more expreſſive, than the following lines on Charity, the elegant paraphraſe of Sir W. Jones?

" She aſks what cares the joyleſs train oppreſs,
" What ſickneſs waſtes them, or what wants diſtreſs?
" And as they mourn, ſhe ſteals a tender ſigh,
" While all her ſoul ſits melting in her eye:
" Then with a ſmile the healing balm beſtows,
" And ſheds a tear of pity o'er their woes;
" Which, as it drops, ſome ſoft-ey'd angel bears,
" Transform'd to pearl, and in his boſom wears."

SOLIMA.

FRAGMENT

## FRAGMENT LXXIV.

IN oppoſition, indeed, to the favourable traces which I would wiſh to draw of the Mohammedan character, writers of ability have thrown in a ſhade, which diſtorts the piece, and preſents us with a portrait intirely bereft of every thing amiable and pleaſing. The firſt claſs of theſe formidable opponents have been Jeſuits and Roman miſſionaries: ſome of them men of exemplary piety and good ſenſe; but by far the greater part the votaries of bigotry. Zeal in the propogation of their faith made them intemperate and overbearing: they were humble and proud, yielding and tenacious, as that intractable principle actuated them at the moment.

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In reply to theſe, I ſhall content myſelf with obſerving, that no countries in the world have exhibited ſtronger inſtances of toleration than thoſe of Mohammedan perſuaſion *. No religion whatever hath been interdicted its ceremonies, excepting for reaſons of a political nature. The Roman Catholic even, after its bloody cruſades and perſecutions, was permitted its maſſes, its proceſſions, and its variety of alluring and intoxicating pageants. No moleſtation was given to either the paſtors or the people of their flocks: they reſided in peace and in ſecurity.

Why this ſhould have been deviated from, is to be gathered from the inconſiderate behaviour of many of the fathers

* To be ſatisfied of the truth of this aſſertion, the reader will be pleaſed to turn to the preface of Ayeer Akberry, (recently publiſhed) where he will meet with ſuch ſentiments of toleration as would reflect credit on the moſt liberal and moſt charitable period of Chriſtianity.

themſelves.

themſelves. The following purport of an edict of the Grand Seignor, in the year of Chriſt 1707, is ſo intirely to the purpoſe, that I ſhall give it to you without either comment or remark. After enumerating the invariable inclination of the Ottoman Muſnud to tolerate all religions which ſhould not be found ſubverſive of good order and government, it proceeds to ſtate, "that certain Frank Prieſts, eſpecially the "Jeſuits, among ſeveral others, who had "their habitations and churches in all parts "of the choſen of Alla's dominions, had "been favoured with poſitive permiſſion to "exerciſe their ſacerdotal functions for "the ambaſſadors, conſuls, Frank mer-"chants, and others of the Chriſtian "religion; but that the return which "the Porte received, were diſturbances "and diviſions among its ſubjects: That "theſe Jeſuits, not content to enjoy the "liberty that was allowed, went about "the European and Aſian provinces of

" Turkey, with pernicious deſigns, full " of ſedition, and with promiſes of mo- " ney, honours, and different maſters to " thoſe of the Ottoman ſubjects, who " would embrace the Chriſtian religion. " For which reaſons, and for many others, " the Grand Seignor abſolutely prohibits " the converſion of any Mohammedan, un- " der the ſevereſt penalty to the offender, " and to the total expulſion of the Jeſuits " themſelves."

Thus was it in the empire of the Turks, that the intriguing diſpoſition of the Jeſuits and miſſionaries was not alone confined to Mohammedan countries, ſituated in and bordering upon Europe; it found its way into the remoteſt countries of the Eaſt, and there diſſeminated its principles under the unſuſpecting governments of Mohammedan Princes. Thence alſo, as from Turkey, its teachers have been frequently driven with diſgrace. What Jeſuits and prieſts

therefore

therefore have written, is to be received with (I am ſorry to ſay it) caution and diſtruſt. I arraign not their morals; neither do I decry their intentions: but I cannot ſet aſide the conſideration of the *principle*, which, in the firſt inſtance, muſt have actuated their miſſions. Nor can I readily believe that enthuſiaſm, bigotry, and ambition are capable of ſeeing through a juſt and unprejudiced medium.

The next claſs of adverſaries I have to deal with, is of a leſs ſuſpicious, though perhaps of a more queſtionable nature: I mean Authors, who have been engaged in intereſted purſuits among Mohammedans; and who, individually, of no conſideration in their own countries, (for I allude here indiſcriminately to all European nations who have had ſettlements in the Eaſt) have felt themſelves amazed at the obſtinacy of the children of Iſlâum, who have dared to withſtand, or even to find fault with,

extravagancies of their pſeudo-monarchical ideas. " It matters not," ſays one of theſe writers, " whether the Mohammedan " in Hindoſtan be Patan, Perſian, or Tar- " tar; the enervating ſoftneſs of the cli- " mate ſoon forms but one common " character of them; the diſtinguiſhing " qualities of which are perfidy and ſen- " ſuality. Theſe qualities would long " ſince have deſtroyed the whole race of " them, had they not been continually " ſupplied with new recruits from their " original country. I am ſenſible I have " altogether given the Moors a deteſtable " character; and I am ſorry to ſay it is " ſo univerſally true, that I never knew " above two or three exceptions, and theſe " were among the Tartars and Perſian " officers of the army, whoſe native man- " ners were not yet utterly corrupted. " Their friendſhip little, their devotion " is all oſtentation; they will drink a " dram in the intervals between each " prayer,

" prayer, and they will ſtab while they " embrace you." SCRAFTON.

Such is the picture drawn by a man, who reſided ſome years in Hindoſtan. But in the name of common charity, a boon which every one may claim, how could ſuch undiſtinguiſhing obloquy be received, or how could ſuch galling and indiſcriminate rancour fall from the pen of a perſon of abilities, education, and good ſenſe? It is wonderful! In Hindoſtan indeed, as in every other diviſion of the world, æras of treachery, bloodſhed, and falſe devotion, have preſented themſelves: but have the heavenly lights of truth, honour, and humanity, never once viſited theſe abandoned regions? The period of which this author profeſſes to treat, was a period unqueſtionably ſtained with crimes of various and ſanguinary dyes. The empire of the Moguls, from the invaſion of Thamas Kouli Cawn, or Nadir Shaw, in 1739, had fallen

to the moſt degenerate ebb of political depravity. Soubahdars and Nabobs were daily ſeen to erect the lawleſs ſtandard of ambition. Maſſacres had become common; and all, in ſhort, was anarchy and confuſion.

But in this ſcene of horror, in this ſcene of miſery, where the humble peaſant, the induſtrious labourer and mechanic, more peculiarly ſuffered—in this ſcene of general deſolation, did the Mohammedan bear a ſingularly noxious character: or did not others (I mean Chriſtians) tread cloſe in the proſecution of views not very much diſſimilar to his own? The tribunal of humanity, I fear, were retroſpection to be employed, would adjudge us but a trifling advantage over the diſciples of the Koran. Bad they have been; and in ſome inſtances, ſuperlatively ſo, I will acknowledge; but their ſituation ſhould be conſidered, and they ſhould be judged of with lenity;

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at leaſt, it ſhould be the care of that people, who ſtand forth their accuſers, that like aſperſions fall not upon their own character. When we blame others, we ſhould be conſcious of innocence ourſelves.

It is not, however, the Mohammedan alone, on whom this torrent of calumny is poured. "The Gentoos," ſays the ſame writer, "unhappily for themſelves, are "made the miniſters of oppreſſion over "each other; the Moormen, haughty, "lazy, and voluptuous, make them, of "whom they have no jealouſy, the mini-"ſters of their oppreſſion, which farther "anſwers the end of dividing them, and "prevents their uniting to fling off the "yoke; and by the ſtrange intoxication "of power, they are found ſtill more "cruel and rapacious than their foreign "maſters; and what is more extraor-"dinary, the Bramins ſtill exceed the reſt

" in every abuſe of power; and ſeem to " think, if they bribe God, by beſtowing " a part of their plunder on cows and " facquires, their iniquities will be par- " doned." Thus the Hindoos come in for their ſhare of the condemnation. Several millions of induſtrious, inoffenſive people are in this manner branded and loaded with opprobrium.

The traits which we have already given of the Hindoo and Mohammedan character, will be ſufficient, I hope, to wipe off aſperſions ſo entirely unmerited. Can it, however, be any longer matter of ſurprize to us, that generation upon generation ſhall accumulate prejudices and erroneous ideas, when an individual, in wantonneſs, or through chagrin, ſhall endeavour to blaſt a people, whom it is evident he never ſtudied? Why ſtrive to foſter thoſe religious and national diſlikes, which it is the

the duty of every member of ſociety to baniſh, if poſſible, from the world?

Happily, indeed, the ſhafts of detraction thus incautiouſly hurled, oftener miſs their aim than ſucceed, in regard to the object at which they are levelled. "I would al-"ways have you, however," continues this inconſiſtent author, "carry in your mind, "that their grievances have only ariſen "ſince the invaſion of Nadir Shaw; for till "within theſe *very few* years, merchants "were no where better protected, nor more "at their own eaſe, than under the Moham-"medan government; nor is there a part "of the world where arts and agriculture "have been more cultivated of which the "vaſt plenty and variety of manufactories "and rich merchants were proof ſuffi-"cient." Here then, we ſee, a very few years comprehended the period in which this thorough alteration took place. This complete change, from the poſſeſſion of not an inconſiderable portion of virtues, to

the adoption of the moſt vicious propenſities in nature. How can we reconcile this to ſenſe, or to common underſtanding? Reader, I will not trouble you with a refutation of what is ſo manifeſtly contradictory in itſelf. Draw your own concluſions. Be it however in your recollection, that a very trifling ſpace of time elapſed between the invaſion of Nadir Shaw, and the period when this writer muſt have gathered his materials: And whether treachery and injuſtice were of Mohammedan growth; or whether they were caught in intercourſe with the natives of Hindoſtan, the unhappy fate of a variety of great families, ſtripped of their honour and their fortunes, muſt, to the eye of reaſon, have exhibited the enterpriſing, but oppreſſive, children of Chriſtianity, in a more dreadful point of view, than even the moſt virulent of the Hindoo and Mohammedan detracters can poſſibly repreſent thoſe devoted Aſiatics. Mohammedans were not

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in the courſe of deſpoiling nations of their rights, when thoſe writers took up the pen againſt them; conqueſt had previouſly given them poſſeſſion; and it was due to their honour, and their ſafety, to maintain it. Europeans had not this to boaſt of; they indeed advanced pretentions; — the juſtice of them it is not our buſineſs to inquire into.

## FRAGMENT

## FRAGMENT LXXV.

BEFORE we leave the continent and ſeas of Hindoſtan, let us turn our eyes for a moment, and gratefully contemplate the little iſland of Zooawnee or Johanna, which, though not immediately within the compaſs of our inquiry, is yet of ſo much importance, that the candid reader will, I hope, pardon a farther treſpaſs on that patience which, I fear, is already too much exhauſted by Aſiatic inveſtigation. Zooawnee is ſituated in the ſouthern entrance of the Mozambique channel, and may contain about twenty thouſand inhabitants. From its general appearance, the nature of the ſoil, and its vicinity to the iſland of Comoro, on an hill of which a large volcano conſtantly rages, it is not improbable

improbable to ſuppoſe that Zooawnee has been thrown up by means of ſubterraneous fires. It bears the ſtrongeſt outward marks of having been formed by an eruption; and its ſituation, as I have already ſaid, favours the conjecture, eruptions having been more commonly obſerved ſubmarine, as may be inſtanced in iſlands of the Mediterranean, St. Helena, and others, or on thoſe parts of continents, which are not very diſtant from the ſea.

Zooawnee is of a ſemicircular form; the eaſternmoſt ſhores, which are the moſt beautiful, and thoſe which are always reſorted to by navigators, are ever green, and ever healthy. Two ranges of lofty hills divide it nearly from north to ſouth; the firſt barren, parched, and rocky; the next, in the direction of an amphitheatre, rears itſelf to the clouds, and is girt to the very ſummit with the moſt luxuriant foliage. From the tops and the ſides of

theſe

theſe hills, ſtreams of the pureſt water form themſelves into refreſhing caſcades, which ruſhing into the vales, then loſe themſelves in beautiful rivulets. On the banks of theſe ſtreams, cattle in great abundance are to be ſeen, and fruits in the higheſt perfection and plenty. The aborigines of Zooawnee were probably from Mozambique, on the continent of Africa. They are of the ſame countenance and complection. They are, like them, woolly headed; and their language is apparently the ſame. They are an obliging, a merry-hearted, and an hoſpitable race of beings. The ſovereign, and the principal iſlanders, however, are of a different country. They are all of a light olive colour, long-haired, and ſpeak a ſort of corrupted Arabic. The religion of the chief men of Zooawnee, and indeed of moſt of the natives, is Mohammedan. They have regular moſques; their prieſts are held in great

great veneration, and the Koran is read in the original Arabic.

The Sultan of Zooawnee is deſcended from an Arab of ſome conſideration in Arabia, who was forced to fly his country ſomewhat more than a century ago. As he and his adherents were ſailing in queſt of a place of refuge, they accidentally fell in with Zooawnee. The place charmed them. They found it poſſeſſed of every thing they wanted; and the natives, children of ſuch unſuſpecting kindneſs and good humour, that almoſt all they were maſters of was at the ſervice of their more enlightened viſitors. Here then the Arabs reſted from their labours; and here they eſtabliſhed an immediate and an unextorted ſupremacy.

A grateful remembrance of the kind reception of their forefathers, hath uniformly inclined the rulers of Zooawnee

to

to manifeſt the like humanity to all who are unfortunate and diſtreſſed: an inſtance of which I will now mention to you. In the year 1774, a ſhip belonging to the Engliſh Eaſt-India Company was, by ſome fatal miſtake, wrecked upon a reef of rocks, which runs from the weſtern ſite of Zooawnee. As Providence would kindly have it, none of the crew were drowned. The King, hearing of the accident, immediately ſet out from his place of reſidence, which was at ſome diſtance, and got as near as poſſible to where the ſhip lay. There he fixed his abode, and that of his principal officers; iſſuing an order for the iſlanders to aſſemble, and to aſſiſt in ſaving the property of the ſtrangers. He next provided houſes for the Engliſh captain and his people. He directed them to be ſupplied with every thing they ſhould ſtand in need of. He even ſuperintended the charitable work himſelf, and ſaw that his orders were attended to. In this manner

manner the Sultan of Zooawnee continued to labour, viſiting daily, in perſon, the beach neareſt to the wreck; nor did he ceaſe, until every article which could poſſibly be ſaved was got on ſhore. He then took the cargo and each individual's effects into his own care; and with the moſt ſcrupulous regard to good faith, preſerved even the moſt trifling matters for the ſufferers until they were ſeverally called for, when he punctually delivered them to the claimants. This humanity, protection and hoſpitality, which would do honour to the politeſt nation on earth, has indeed been gratefully acknowledged by the Engliſh Eaſt-India Company, in a handſome preſent to the Sultan, and to ſeveral of his officers.

How happy for mankind, were kingdoms, who boaſt a ſuperiority over the Zooawneeſe, to follow them, were it only in this one benevolent, this unoſtentatious in-

ſtance of generoſity. No unmerciful laws are here to be referred to, awarding what has been ſaved from the fury of the waves, to the coffers of the lords of the ſoil. No widows, no orphans, bereft of the aid of thoſe who have been uſed to procure them bread, are here to be obſerved ſinking in poverty and wretchedneſs, while thoſe are ordained to divide the ſpoil, on whoſe ſhores the huſbands and the fathers have miſerably periſhed. Deteſtable remains of more than ſavage inhumanity! Bluſh, Europe, bluſh! Where, except within thy own limits, are ſuch cruel cuſtoms to be traced? Scarce a year paſſes in the vaſt dominion of the Chineſe, but veſſels of ſome ſort or other are wrecked upon their coaſts; and do the Chineſe ſeize upon what chance preſerves from the rage of the mercileſs deep? No, they look upon the families of the unhappy ſufferers as indiſputably intitled to whatever can be ſaved. The government itſelf ſtands in the

place

place of guardian and protector. Nay, if by good luck any of the crew are ſaved from the ſhip, this people, who are in other reſpects ſo jealous of ſtrangers, at once admit the poor ſufferers as children into the national family. They clothe, they feed them; and at the public coſt ſend them to their reſpective homes. "God forbid," ſay they, "we ſhould gain by other men's "misfortunes."

When I reflect on this ſubject, (at beſt ſo melancholy in its nature) Columbus's letter to Ferdinand and Iſabella from Hiſpaniola, always occurs to me. "The "King," ſays he, "having been informed "of our misfortune of being ſhipwrecked, "expreſſed great grief for our loſs, and "immediately ſent aboard all the people in "the place in many large canoes. We "ſoon unloaded the ſhip of every thing "that was upon deck, as the King gave us "great aſſiſtance. He himſelf with his bro-

" thers and relations took all poſſible care " that every thing ſhould be properly done " both aboard and aſhore; and from time " to time he ſent ſome of his relations " weeping, to beg of me not to be dejected, " for he would give me all that he had. " I can aſſure your Highneſs, that there " would not have been ſuch care taken " in ſecuring our effects in any part of " Spain, as all our property was put in " one place near his palace, until the " houſes which he wanted to prepare for " the cuſtody of it were emptied. He " immediately placed a guard of armed " men, who watched during the whole " night, and thoſe on ſhore lamented, as " if they had much intereſted themſelves " in our loſs." And yet, can it be remembered without abhorrence? this very people of Hiſpaniola, notwithſtanding all their kindneſs and humanity,—this very people were afterwards moſt barbarouſly extirpated by the Spaniards. Spaniſh dogs were

were even trained to hunt, and tear them limb from limb for the amuſement of their maſters! Humiliating thought, that almoſt every corner of the globe can furniſh inſtances of conduct, the very recital of which comparatively degrades the European character!

But to return to Zooawnee; the people are happy, good humoured, lively, and obliging; they breathe the air of liberty, and are both compaſſionate and humane. Long may ye continue ſo, ye harmleſs children of nature! Long may ye enjoy your freedom; long may ye continue the undiſturbed poſſeſſors of thoſe homes where ye now dwell! Alas, how great the contraſt between you and that of thoſe miſerable ſons of men, who labour in a colony of Europeans not very diſtant from you! "In the iſland of Mauritius," ſays an intelligent French writer, who viſited thoſe parts in 1773, "the poor unfortunate

" Coffres are whipped for the moſt trifling " offences. My pen is weary of reciting " the horrors, my eyes of ſeeing, and my " ears of hearing their doleful mournings. " Some of the inhabitants form parties of " pleaſure for hunting thoſe who ſecrete " themſelves in the woods. They put " up a negroe as they would a wild beaſt; " and if they cannot hunt him down, " will ſhoot him, cut off his head, and " bring it in triumph to town upon the " end of a ſtick. Of this I am an eye- " witneſs every week. Age even has no " mercy ſhewn it. When they are too " old for labour, they are turned out to " get their bread where they can. One " day I ſaw a poor creature, who was " nothing but ſkin and bone, cutting off " the fleſh of a dead horſe to eat. It " was one ſkeleton devouring another." " O ye women of ſenſibility and ſenti- " ment," a little after exclaims this ad-

vocate

vocate of humanity, " ye who weep at " the afflicting ſtory of a novel, or the " repreſentation of a tragedy, know that " what conſtitutes your chiefeſt delight, " is moiſtened with the tears, and dyed " with the blood of man !"

## FRAGMENT LXXVI.

WE have hitherto wandered through countries which have too generally been ſuppoſed barren, and which, in conſequence, have been, I may ſafely ſay, but ſuperficially obſerved by the moraliſt and hiſtorian. We now, however, come to fields where plenteous crops of ſcience have ariſen; where poets and philoſophers, together with the firſt votaries of ſcience, have endeavoured to reap the fair fruits of knowledge. It is a ſanctuary to be trodden with reverence! The way is indeed perplexed: difficulties are to be encountered on every ſide; but ſtill we are not to be daunted. In ſearch of information, let genius and prolific imagination have taken what

what ſtrides they may have pleaſed — let common ſenſe have been diſcarded, and learned ſuppoſition have been ſubſtituted in its room, ſtill a glimmering of truth may be diſcerned. Long-ſanctified romance may be ſubmitted to candid inveſtigation. Hazardous as the attempt may be, airy caſtles are to be ſtormed, however upheld by the breath of time. Truth is ſimple in herſelf: — all nations, all ages have alike confeſſed her ſo.

We have, on more occaſions than one, found ourſelves under the neceſſity of ſpeaking with freedom of the land of Egypt. We now come to it as the ſubject of ſpeculation for the moment; and, as nothing dictates our reſearches but a ſpirit of candour, I flatter myſelf with the hope of meeting with indulgence at leaſt, from the liberal-minded reader. The ſituation of Egypt is ſo preciſely well

known

known in theſe days, that it may appear unneceſſary to deſcribe it. A few words, however, on that head may not be uneſſential to our deſign; and I therefore muſt be pardoned for taking the road that hath ſo often been trod before. Egypt is ſituated on the north-eaſt part of Africa: its boundaries are the Mediterranean to the north; the Iſthmus of Suez and the Red Sea to the eaſt; Nubia to the ſouth; and the deſerts of Africa to the weſt. Its extent, from north to ſouth, is about five hundred and fifty miles, and its breadth about one hundred and twenty-five miles. The name of Egypt, according to the poetical hiſtorians of former ages, was derived from Egyptus, the brother of a ſovereign of that country, who was called Danaus. The Arabs and the Hebrews knew it by the name of Miſraïm, and others denominated it Coptus, from the city of that appellation in Upper Egypt.

The

The ſoil of Egypt, excepting when enriched by the inundations of the Nile, is barren. The vegetables and trees natural to it are few, and of an inferiour order. It is capable indeed of yielding corn; but not even that without inceſſant care and cultivation.

Notwithſtanding this very unproductive property in the ſoil of Egypt, and notwithſtanding the overpowering heats of the climate, which, together with the exhalations of the Nile, and the manifold reſervoirs of its waters, muſt have rendered it unfavourable to the conſtitution of man; and notwithſtanding its very inconſiderable limits, yet ſtill it has been looked upon as the parent ſtock of almoſt univerſal population. To colonies from Egypt, moſt of the countries we have already looked at are ſuppoſed to have owed their inhabitants. Some antiquaries even venture to give to the South Americans

cans an Egyptian origin. The fact ſeems to be, however, as demonſtratively as ſo remote a matter can be traced, that Miſraïm, the grandſon of Ham, led a body of people into Egypt about two thouſand one hundred and eighty-eight years before Chriſt, and there founded an empire, whoſe duration was one thouſand ſix hundred and ſixty-three years. How long antecedent to this æra the Chineſe, Japaneſe, and Hindoos, had appeared in a civiliſed ſtate of ſociety, has been the ſubject of inquiry in preceding fragments. They manifeſtly were kingdoms of importance, at a time when the land, afterwards denominated Egypt, was no better than a deſert.

It is pleaſant to follow the ingenious conjectures of ſpeculative men. If they even fail of inſtruction, they amuſe with the novelty of their ideas. Monſieur Bailly, a learned man, and a lively writer, deſirous

deſirous of getting a little way beyond all that had ever gone before him, boldly comes forward, and ſays, "Egypt "you inſiſt upon to have been the nur- "ſery of mankind, as well as the nur- "ſery of all arts and ſciences. Well, "be it ſo. Let your poſition have all "due attention paid to it. While you, "however, waſte your time on theſe "followers of Miſraïm, I will try if I "cannot diſcover a root to the branches "of this extraordinary family. Now, "to my mind, the Atlantides, ſo honou- "rably mentioned by Plato, the Atlan- "tides muſt, in ſome degree, have given "children to Egypt. They were well "ſituated for ſending out colonies; and "why ſhould they not have pitched upon "the land of Egypt as well as upon any "other land? But then you will ſay, "who were theſe Atlantides? From "whence did theſe mighty people draw "their being? I will tell you:—The

"Atlan-

" Atlantides came down from their moun-
" tains in the north with the Scythians,
" or under the denomination of that peo-
" ple, paſſing the Caucaſus, and falling
" on the kingdom of Pontus, thence
" proceeded onwards. From the moun-
" tains north of Caucaſus, that great
" line of circumvallation which ſeparates
" the north from the ſouth of Africa, I
" can even diſcover the origin not only
" of the Perſians, who brought with
" them from thoſe frozen climes the
" worſhip of fire, but alſo the Indians
" and Chineſe. Nay, I will ſtill adven-
" ture a ſtep farther, and will aſſert, that
" the labours of Hercules were perform-
" ed in the north, and that the garden of
" the Heſperides was near the Pole. I
" will not agree with Rudbeck, that
" Sweden was the Atlantis of Plato.
" No; — that famous iſland was in the
" frozen ocean; and, as I ſaid before,

" the

" the Heſperian orchard was in the vici-
" nage of the Pole."

With modern romance, ſuch as this, to divert more than to bewilder us, together with the fiction of the ancients, it is not an eaſy matter to get into a probable road of conjecture with reſpect to the celebrated Egyptians. Monſieur Bailly maintains, they were deſcended from the Atlantides: others deduce the colony from the followers of Miſraïm. The Egyptians themſelves boaſted of an empire of demi-gods, previous to their government by kings, which continued for forty-two thouſand nine hundred and eighty-four years: a pretenſion, by the way, which the Babylonians, Phrygians, and Phœnicians poſitively denied. Even their one hundred thouſand years obſervation of the ſtars was decided by theſe their competitors; for Babylon boaſted of a four hundred

dred and ſeventy-three thouſand years intimate acquaintance with the planetary ſyſtem.

To whichſoever ſide we turn, then, on this very immaterial queſtion, we have the moſt extravagant and the moſt contradictory ſyſtems to encounter. Many traditionary fables contain particular truths, which it is ſometimes poſſible to gueſs at, and which, in being known, become, in ſome reſpect, beneficial to mankind: but many of the wild tales of ancient ſtory, poſſeſſing, as they do, nothing but heaps of abſurdity and palpable untruth, ſhould be negligently paſſed by; or, ſhould they be deemed worthy of a thought, the reflection ſhould uniformly occur, that the nations which have hitherto drawn our attention, are as much entitled to conſideration and civility as the Egyptians. A Joog of the Hindoos is as readily to be believed,

believed, I ſhould conceive, as the improbabilities that are ſo profuſely ſcattered through the hiſtories that are handed down to us of thoſe children of Afric.

## FRAGMENT LXXVII.

BEFORE the mind of man was enlightened by divine revelation, no one act of gratitude in a people could be more flattering, or more incentive to patriotic deeds, than the divine honours which were ſolemnly paid to the memories of thoſe who in arts or arms had been ſerviceable to their country. It was a cuſtom generally prevalent in the Eaſt. It found its way likewiſe into Egypt; but a monſtrous theology ſoon drew from it another ſpecies of adoration, which ſpread with aſtoniſhing rapidity; I mean aſtrolatry or creature worſhip: and hence the Egyptian belief in the Indian Metempſychoſis, and their practice of embalming their dead. "So "Joſeph died, being an hundred and ten "years

" years old; and they embalmed him, " and he was put in a coffin, in Egypt." And in an eſpecial manner, hence their abomination of ſome animals, and their extravagant fondneſs of others; as their Apis, which, like the Hindoos, they looked upon with extraordinary veneration, being the ſymbol of agriculture.

The Egyptians, I am apt to believe, were far from deſerving that infinite degree of reſpect which hath been given to them by ancients as well as moderns. They unqueſtionably were an informed people; but it is doubtful with me if they were entitled to that encomium which hath been paſſed upon them—that, like the Chineſe, they derived a knowledge of the arts from their own abilities and ſagacity, and not from the aſſiſtance or inſtruction of any other nation. That their vanity and unconquerable prejudices made them neglect the certain mode of

acquiring improvement, are points of which we now are well assured. They dreaded or detested maritime affairs in the first ages of their empire. Those of their own subjects, who ventured upon the troubled element of waters, they looked upon as devoted to the infernal gods; and with those of a foreign state they avoided all intercourse. They would not, at the social and unbending moments of conviviality, sit at table with a stranger: nay, so determined were they against all intercourse with aliens, that, to the destruction of commerce, that wholesome channel of introduction to arts, sciences, and refinement, their first kings excluded all strangers from their harbours; nor was it until the reign of Psammetichus, that their ports were opened, traffic encouraged, and that the merchant of distant climes met with that protection and regard which encourages the spirit and enterprize of trade.

But

But notwithſtanding this repugnancy in the early Egyptians to ſea affairs, the improvements which they made in that art, after it was authoriſed, were wonderful, if we may credit what Herodotus ſays — that Nechao, who reigned over that country ſix hundred and ſixteen years before Chriſt, ſent a float down the Red Sea, which, coaſting along the ſhores of Africa, at length returned to Egypt through the Straits of Gibraltar, after a voyage of almoſt three years: a circumſtance, if admitted, which takes a little from the eclat of Vaſco de Gama, as the firſt navigator of the boiſterous ſeas of the Cape of Good Hope.

In the various efforts of the genius of man, none have yet exceeded, or even gone ſo far, as the art of conſtructing veſſels capable of tranſporting nations over the boundleſs deep, and its awful and at-

tendant ſciences, which ſo accurately point out their deſtined track. They are wonderful, and, to the human underſtanding, moſt flattering ſubjects of contemplation. Obſerve the man, who, for the firſt time, is at ſea; queſtion him in what manner he conceives it poſſible to hit the direct road to the place you wiſh to arrive at, through the trackleſs ocean? What will he reply? He ſees nothing but a boundleſs expanſe. Speak to him of the compaſs; he comprehends not why the needle ſhould invariably point to the north. Tell him of certain poſitions of the planets being the unerring means of directing you on your way, how is he to be convinced that, by the changeable poſition of ſtars, your ſituation can be aſcertained with preciſion; or that the heavens above can have any ſort of connection with the waters beneath? Amazement and uncertainty will, in reflecting, undoubtedly ſeize upon his

his ſenſes: he will imagine nothing but what is bewildering, nothing but what, in his mind, muſt ſurpaſs the utmoſt extent of human comprehenſion.

That the Egyptians were not very able navigators, we may readily conclude from the ſimple circumſtances mentioned in their hiſtory, of their floats and their coaſting. They certainly were in the infancy of maritime affairs, when the voyage of Nechao, accidentally perhaps, took place; for to ſuppoſe that ſhip-building was in its decay at that time, as ſome writers have maintained, would be making a conceſſion which cannot be demanded on any reſpectable authority. Homer, who certainly acquired a conſiderable portion of knowledge from the Egyptians, and who was ſufficiently deſirous, at every opportunity, of ſhewing his ſkill in naval affairs, thus deſcribes

the ſhip built by Ulyſſes; and, in the conſtruction of which, Ulyſſes was even aſſiſted by a divinity.

" Now toils the hero; trees on trees o'erthrown,
" Fall crackling round him, and the foreſts groan;
" Sudden, full twenty on the plain are ſtrow'd,
" And lopp'd and lighten'd of their branchy load.
" At equal angles there diſpos'd to join,
" He ſmooth'd and ſquar'd 'em by the rule and line.
" (The wimbles for the work Calypſo found)
" With thoſe he pierc'd 'em, and with clinchers bound.
" Long and capacious as a ſhipwright forms
" Some bark's broad bottom to outride the ſtorms,
" So large he built the raft: then ribb'd it ſtrong
" From ſpace to ſpace, and nail'd the planks along;
" Then form'd the ſides: the deck he faſhion'd laſt;
" Then o'er the veſſel rais'd the taper maſt,
" With croſſing ſail yards dancing in the wind;
" And to the helm the guiding rudder join'd.
" (With yielding oſiers fenc'd to break the force
" Of ſurging waves, and ſteer the ſteady courſe.)
" Thy loom, Calypſo! for the future ſails,
" Supply'd the cloth, capacious of the gales.
" With ſtays and cordage laſt he rigg'd the ſhip,
" And, roll'd on leavers, launch'd her in the deep."

ODYSSEY, b. v. p. 315.

Nothing more, to my mind, is required than this laboured deſcription of Homer, to prove, that he neither ſaw nor acquired

quired a knowledge of maritime matters in Egypt, which can poſſibly convey to us an idea of their having been reſpectable navigators.

## FRAGMENT

## FRAGMENT LXXVIII.

BOTH ſacred and profane hiſtory contain ſuch marvellous ſtories relative to Egypt, that a common man is as much at a loſs how to reconcile them to the general nature of things, as he is to the principles of ſenſe or probability. It will be our wiſeſt way, therefore, to ſteer clear of every kind of contradictory diſcuſſion. It would afford us no inſtruction; neither would it amuſe; for, in the ſearch of truth, fiction can afford but little ſatisfaction. Let it be ſufficient for us to know, that the Egyptians were a very old, and a very reſpectable nation; that they continued long under the domeſtic government of their own kings; and that they afterwards fell under the ſubjection

ſubjection of the Perſians, Greeks, Romans, and, finally, of the Mohammedans, under whoſe yoke they at preſent groan.

The national government of Egypt was, in many reſpects, ſimilar to the Hindoo. Profeſſions were hereditary: each had its allotted rank. The child neceſſarily fell into the ſame line of trade with the parent; nor could he, by any degree of merit, caſt off a connection with the claſs into which he was born, nor raiſe himſelf to a ſuperior rank in the ſtate: a pernicious cuſtom, as we have already obſerved, but a very general one in the Eaſt, from the very earlieſt accounts of time; and, to inſure it the more, was probably owing the practice, which was not only allowed, but in many places enjoined, of the intermarriages of brothers and ſiſters. "And "Judah ſaid unto Onan, go in unto thy "brother's wife, and marry her, and "raiſe

" raiſe up ſeed to thy brother." Iſis and Oſiris, you may recollect, were brother and ſiſter: their ſtory you ſhall have in another place.

This obſtinate perſeverance in old cuſtoms, and rigid tenacity in excluding children from embracing other occupations than thoſe of their fathers, rendered any thing novel in Egypt, as in China, almoſt miraculous. Arts, ſciences, every branch of knowledge, ran in one regular, invariable direction. Pride and ſelf-ſufficiency ſtamped their wiſdom with an unimproveable degree of perfection. They fancied themſelves, in every reſpect, more learned, and more accompliſhed than the reſt of the world. The like perſuaſion they impoſed upon the credulous, who are always the majority of mankind; and thus they fixed a character, which it is even dangerous at this hour to call in queſtion.

I would

I would not, however, be ſuppoſed indiſcriminately to make light of all the manners and cuſtoms of the Egyptians. They unqueſtionably had many laws and many regulations which ſhew them to have been a ſagacious and a humane people. One in particular tends ſo much, and, I had nearly ſaid, ſo excluſively to their honour, that I ſhall mention it — I mean the compelling a falſe accuſer to undergo the ſentence to which the accuſed was liable, on proof of his guilt, even though ſuch ſentence might be death.

" ——— Tremble, thou wretch,
" That haſt within thee undivulged crimes,
" Unwhipt of juſtice: hide thee, thou bloody hand;
" Thou perjur'd, and thou ſimular man of virtue,
" That art inceſtuous: Caitiff, to pieces ſhake,
" That, under covert and convenient ſeeming,
" Hath practis'd on man's life."

SHAKESPEARE.

How admirably well apportioned was the *lex talionis* of the Egyptians! What villany ſo tranſcendent as the depriving a fellow

fellow creature of his exiſtence, by bearing falſe teſtimony againſt him! Can the crime of robbery, though committed under the utmoſt degree of ſacrilegious guilt, or can even murder itſelf, be compared, in baſeneſs, with the cool, deliberate aſſaſſination of an innocent man? No. Neceſſity, or ſome direful paſſion, may be ſuppoſed the ſtimulants to the former of theſe acts; but, in accompliſhing them, the perpetrators run the fatal riſque of death pronounced by law: whereas the hypocritical-faced monſter, who, under the cloak of uprightneſs, cowardly aims at the life, property, and honour of another, hugs himſelf — (I now ſpeak of modern times) — in the certainty of at leaſt perſonal ſafety.—Shame to the pure ſtream of juſtice that it ſhould be ſo! — Shame to the humanity and goodneſs of our ſpecies, that the father, ſon, or brother, perhaps of an helpleſs family, ſhall ſuffer the

moſt ignominious capital puniſhment, for extorting a trifle to furniſh thoſe who are dear to him with the miſerable, ſcanty neceſſaries of life—and that the moſt atrocious of all miſcreants, a perjurer, ſhall, under the ſevereſt cenſure of the law, be puniſhed only with inſignificant diſgrace! A diſgrace which no wretch will ſhrink from, who has driven honour and honeſty from his breaſt! But the Egyptians were, if poſſible, ſtill more attentive to the lives of their people in another ordinance, which enacted, that "he who "ſhould neglect or refuſe to ſave the life "of a fellow citizen, when attacked, if "it was in his power to aſſiſt him, "ſhould ſuffer a puniſhment as rigorous "as the aſſaſſin."

If the Egyptians were wholeſomely ſevere, however, in all matters touching the ſafety of each other, they yet were relax in others, particularly in

that

that which related to theft. They had a law, similar to the law of the Hindoos, which we have already animadverted upon, and which they were proud of quoting as a beneficial one, but which appears to me to have been erroneous in its first principle. It ran thus: — "The names "of all thieves shall be enrolled under "a chief, and they shall carry to him "every thing they shall steal." Plausible reasons, I know, can be advanced for this levying of contributions by special permission. The Egyptians were casuists of ability on this subject, as the Hindoos are at this very day. They principally grounded their predilection for this custom on the possibility of recovering, by this means, the greatest part of what should have been stolen, especially as the law adjudged a third or a fourth part, I forget which, to the gang, as a ransom for the residue, which the culprits were bound honestly to return to the right owners.

Yet,

Yet, let Hindoo and Egyptian lawgivers, or Hindoo and Egyptian commentators, argue as they pleaſe, it will be difficult for any but a Machiavelian to believe, that the holding out a bait to the idle and wicked to plunder their neighbours, can be either publicly or privately advantageous to a ſtate.

## FRAGMENT LXXIX.

AMONGST the great variety of fable with which the mythology of the Egyptians abounded, no one tale was ſo differently related as that of Iſis and Oſiris. Many were the conjectures relative to theſe celebrated perſonages. The generality fancied them to have been beings that really did exiſt. The ſpeculative looked upon them as children of the imagination. Be that, however, as it may, probability ſeems to incline to their having been, at one time or other, the King and Queen of Egypt; that they were likewiſe brother and ſiſter, and, as I ſaid before, huſband and wife.

In

In placing, in coupling, and in diſtributing the ſuperintendancy of employments to their divinities, the ancients paid very little regard either to decency or to decorum. They made monſters of them, ſays a ſenſible writer on this ſubject; ſome they repreſented round, ſquare, triangular, lame, blind; they ſpoke in a ſcurrilous manner of the amours of Anubis with the moon. Diana, they ſaid, had been drubbed; Jupiter they brought in making his teſtament at the point of death; they made them fight and receive wounds. One, baniſhed heaven, was obliged to keep flocks; another was reduced to the hard ſhift of maſonry, and had not intereſt enough to procure his wages. One was a muſician, another a blackſmith, and a third a midwife.

When we reflect on theſe extravagancies of the human mind, and that moſt of them could boaſt of an Egyptian origin,

the wonderful ſagacity and wiſdom of that people muſt, in ſome little degree, ſink before us. Nor is the ſtory of Iſis and Oſiris, whether legendary or true, capable of ſtriking us with a much more flattering idea of their modeſty and good ſenſe. Iſis and Oſiris are ſaid to have been the conjoint ſovereigns of Egypt; that they were endowed with ſuperior good qualities; that they civiliſed their people, introduced the arts of agriculture into their country; and that, from their extraordinary care and attention, they rendered their ſubjects happy.

While in the purſuit of theſe praiſeworthy and glorious ends, Oſiris is ſaid to have turned his arms towards India; (remark, by the way, that Oſiris is not the only Egyptian king whom hiſtory has handed down to us as penetrating into India;) and, while employed in that arduous undertaking, his brother, Typhon,

ungenerouſly took advantage of his abſence, planned his deſtruction, and had him murdered on his return, his body cut into pieces, and diſtributed in different parts of Egypt.

Iſis, diſconſolate at the loſs of her huſband, had ſtill ſufficient authority to awe the murderers of Oſiris. Care and expedition were uſed in collecting his remains: theſe ſhe got together, (certain parts excepted, which were ſubſtituted by a conſecrated repreſentation, that gave riſe to the uſe of the Phallus among the Egyptians) and had them ſolemnly interred. This laſt act performed, her ſon Orus, with a conſiderable army, took the field againſt his uncle Typhon, whom he diſcomfited in two pitched battles. Thus far probability takes the lead of fiction; but now comes the fable. Juno, in a fit of ſpleen or jealouſy, quarrels with Jupiter for having Minerva by Latona, while ſhe herſelf

had only produced one god, who was ſo ugly, that they were obliged to turn him out of heaven. She appeals to a ſynod of the gods, then comes down to earth and forms a monſter, which Ovid calls Python; a ſerpent of a new ſpecies, whoſe enormous ſize became the terror of men. He had, as is reported, an hundred heads; and from his hundred mouths iſſued devouring flames, and howlings ſo dreadful, that he equally terrified both gods and men. His body — the upper part covered with feathers, and the hinder entwined with ſerpents, touched the ſkies. He had to wife Echidna, and their offspring was the Hydra, the Gorgon, Cerberus, the Sphinx, and, in ſhort, all the monſters that were hatched in the country of fables. Typhon no ſooner ſprang from the earth, than he declared war againſt the gods. Frightened, they fled into Egypt, where they transformed themſelves into different animals. Jupiter into a

ram;

ram; Apollo into a raven; Bacchus into a goat; Diana into a cat; Juno into a cow; Venus into a fiſh; and Mercury into a ſwan. Jupiter, however, plucking up courage, purſues Typhon with a ſcythe. Typhon, turns ſhort upon his antagoniſt, ſeizes him by the middle, and, wreſting the ſcythe from him, cuts off his legs and thighs, carries him into Cilicia, and there ſhuts him up in a cage. Mercury and Pan, ſurpriſing his keeper, who is half ſerpent, half woman, (how invariably ſerpents and women are introduced together!) reſtore to him his legs and arms, and he then follows Typhon with his thunderbolts as far as Arabia, and thence into Thrace. There Typhon, recruiting his ſpirits afreſh, rallies once more againſt his adverſary, and, tearing up a mountain by the roots, darts it at Jupiter, who parries the blow. Typhon, however, at laſt retires to Sicily, and there is buried under Mount Ætna. Thus,

it has been ſaid, every mountain that throws out fire, buries under it the unhappy Typhon, who is devoured by flames.

" Where Typhon, preſt beneath the burning load,
" Still feels the fury of th' avenging god."
ILIAD, b. ii. v. 945.

But no character was ever more profligately drawn than that of the thundering Jupiter. He is repreſented as guilty of inceſt and adultery, paſſionate, choleric, and revengeful; and why this ſhould be, it is not eaſy to comprehend, as he is mentioned in the annals of Crete, of which iſland, it is ſaid, he was king, to have been courageous, prudent, a lover of virtue, and, in ſhort, an example of all civil and military virtues.

That men were amorous in the days of Jupiter ſeems pretty certain, from their frequent and free alluſions to love, and all its

its train of conſequences; but what makes it appear more ſo amongſt the Egyptians, at that time, was, the very ſingular attention and reſpect which they paid to the fair ſex. Their queens had more honour paid to them, we are told, than their kings. Even in their private alliances, contrary to Chriſtian practice, the huſbands vowed to love, honour, and obey their wives. They plighted paſſive obedience and non-reſiſtance in all things; but how this was accompliſhed I cannot conceive, polygamy being tolerated and allowed to all orders but the order of prieſts. In other countries, where a plurality of wives hath been allowed, we have uniformly ſeen the huſband to be paramount. Even in Tartary, where more liberty is allowed them than any where elſe — in Tartary, the women are ſubſervient to men; and, in the nature of things, where polygamy is in uſe, ſuch muſt be the caſe. The Egyptians, however, we

are

are given to underſtand, were an exception to this general rule. The prieſts might have brought them to it; for, being confined to one wife each themſelves, they did not like, perhaps, to ſee their neighbours have an enviable advantage in that reſpect.

Love, according to the moſt ancient writers, was indiſputably the firſt of gods, taken, indeed, in a phyſical ſenſe; for, from the harmony and regular union of bodies, blended together in chaos, ſprang all the productions of nature. The idea is certainly a pretty one. Every reader of feeling, whether poetically inclined or not, muſt acknowledge, that no divinity could be better entitled to pre-eminence: nor can naturaliſts, reſting ſimply on the information of the ancients, entirely deny that the belief of ſuch an attraction of parts was rational. The decompounds which are conſtantly uſed in chemiſtry, exhibit

exhibit to us, who, it muſt be acknowledged, are a little better informed than the ancients, the amazing adheſive quality of certain bodies, to others of apparently different kinds. Let not my fair friends imagine, that, by love, I mean that fly, inſinuating, wanton, little animal, called Cupid. He, dearly as his diſpenſations are cheriſhed by ſome, was too devious in his ways, for the ancients to give him the firſt place in their phyſical empyreum. Love they accepted as the firſt principle of all things: they could reſt themſelves upon no other conceit. The creation was unrevealed to them in the manner it has ſince been revealed to us. From an ignorance of firſt cauſes, then, the Egyptians ran into the moſt extravagant degree of ſuperſtition. We ſhall, in the ſubſequent part of theſe remarks, mention a few of the many animate and inanimate objects of their adoration. For the preſent, we ſhall content ourſelves

ourſelves with noticing, that they had a multiplicity of gods — many thouſands — the moſt famous of which was their bull, Apis. To the honour of this divinity, magnificent temples were erected. The veneration paid to him, while living, was exceſſive; nor was his corporeal death (for, like the Lama of Tartary, his ſoul never periſhed) leſs lamented. A general and moſt ſolemn mourning was always the conſequence of the deceaſe of that celebrated divinity.

FRAGMENT

## FRAGMENT LXXX.

IT is a trite, but not an unwiſe remark, that, in the way of faith, the more impoſſible any thing is, the fitter it is to be believed. The herd of mankind is infinitely more apt to cheriſh the belief of things beyond the reach of its capacity, than thoſe which are on a level with ſenſe and common underſtanding. Had it not been, and were it not ſtill, for this predilection to the marvellous, how could the leaders of the multitude have found it ſo eaſy a matter to impoſe upon mankind the wildeſt and moſt extravagant chimeras? That pride which is natural to the mind of man has afforded them weighty aſſiſtance in their pious endeavours. Even from the clown, upwards, every one wiſhes

to

to appear more wiſe and more knowing than his neighbour. Obſtinacy and ignorance likewiſe bring in their aid. Start but the game, and heaven knows how blindly, and how eagerly, it will be followed.

Is it poſſible for any ſyſtem to be more ridiculous than that of the Egyptians, and others of the ancients, who repreſented their divinities under the moſt whimſical figures? Once adopted, indeed, I will acknowledge the difficulty of eradicating puerilities, although the abſurdity of them cannot be denied. Holy frauds muſt be deliberately upheld. Religion is the bond of civil ſociety; and whatever it be, (unleſs ſanguinary and perſecuting) the ſuppreſſion of its rites, or even an alteration of them, ſhould be cautiouſly undertaken. The Egyptians, ſatisfied with their triangles and their ſquares, laughed at all the reſt

of

of the world; and all the reſt of the world thought them right in ſo doing, for they gave them the credit of ſuperior wiſdom. But the Egyptians were not ſingular in the geometrical proportions given by them to their gods. Many Chriſtians have not been leſs prepoſterous. Mr. Barretti, in the Journal of his Tour through parts of Portugal ſome few years ago, mentions one of the ſacred orators of that country, whoſe memory and works are held in the higheſt eſtimation. "I "opened one of his volumes," ſays this lively writer: "his name was Vieira; and "chance directed my eyes upon the proem "of a ſermon, in which the perfections "of the circular figure are pompouſly "enumerated. After which he proceeds "to tell his audience, that if the Su-"preme Being was to ſhew himſelf un-"der any geometrical figure, it would "certainly be the circular inſtead of the "triangular, the ſquare, the pentagonal,

"the

" the decodecagonal, or any other known " to the geometricians." Now, can an Egyptian prieſt, who preached ſimply the doctrines of his forefathers, be claſſed in a more ridiculous light than this viſionary of the Chriſtian faith?

It muſt be confeſſed, that ſuperſtition reigned more abſolute in Egypt than in any other country. So ſtrict were the Egyptians, ſo puritannical I may ſay, that they neither allowed of public ſhews, nor any other amuſements: no plays, races, or other games. Even muſic they held to be pernicious, as it tended to enervate and ſoften the mind. The ſtories that are told of their ſuperſtitious weakneſs is almoſt incredible. You read of a father of a family, when his houſe is on fire, taking more pains to ſave his cat than to extinguiſh the flames: of the ſufferers in a famine feeding rather upon each other than upon any of their ſacred animals: of

its

its even being leſs dangerous to murder a man, than to kill a cat, an Ichneumon, an Ibis, or a hawk.

In the review we have already taken of ſome very old nations, we have met with nothing ſo replete with monſtrous abſurdity; and yet thoſe nations, in the articles of ſagacity and refinement, are not to be compared with the Egyptians! But if any thing can ſtill tend to heighten the Egyptian character, it is the account handed down to us of the religious rancour and hatred of the inhabitants of one diſtrict to thoſe of another. In one ſpot, for inſtance, the goat was the object of adoration, and the ſheep of common food: whereas, a few miles backwards or forwards, the ſyſtem became reverſed; there the goat was ſlaughtered, and the ſheep was worſhipped. Thus the whole country exhibited the ſtrangeſt and moſt

unaccountable perverſions of the human underſtanding.

" ——— Egypt, mad with ſuperſtition grown,
" Makes gods of monſters, but too well is known;
" One ſect, devotion to Nile's ſerpents pays,
" Others to Ibis, that on ſerpents preys.
" Where, Thebes, thy hundred gates lie unrepair'd,
" And where maim'd Memnon's magic harp is heard,
" Amidſt their ruins, wondrous to behold,
" A monkey's ſacred ſtatue glows with gold.
" Fiſh-gods you'll meet, with fins and ſcales o'ergrown:
" Diana's dog's ador'd in ev'ry town;
" The dog has temples, but the goddeſs none!
" 'Tis mortal ſin an onion to devour;
" Each clove of garlic is a ſacred power.
" Religious nations ſure, and bleſt abodes,
" Where ev'ry orchard is o'errun with gods!
" To kill is murder, ſacrilege to eat,
" A kid or lamb: — Man's fleſh is lawful meat."

JUVENAL, ſat. 15. TATE.

It would be idle to ſuppoſe that one corner of the globe can produce any of the human ſpecies more liable to ſuperſtitious impreſſions than thoſe of another. We all undoubtedly came into the world with the ſame diſpoſitions, the ſame propenſities. Education alone gives us the bias,

bias, which afterwards determines who and what we are. But it is ſomewhat ſtrange that Egypt ſhould, in all ages, have manifeſted the ſtrongeſt tendency to ſuperſtition. We have already inſtanced it, while their ſyſtem of uncouth mythology exiſted. The enthuſiaſm they manifeſted, after the introduction of Chriſtianity, was, perhaps, no leſs violent. They were the firſt to eſtabliſh the worſhip of ſaints and reliques. Their rage for the monaſtic order was boundleſs. It is ſaid, a third of the people betook themſelves to the deſerts. In ſhort, they transferred the veneration and reſpect which they had been accuſtomed to pay to irrational divinities, to a Saint Anthony and a Saint Paul, and ſerved them with a fervency of zeal equal to any thing they had ſhewn to even their immaculate Apis.

A nation ſo thoroughly blinded by ſuperſtition as the Egyptians, could not but

hold their prieſts in the higheſt eſtimation. We accordingly find that they were, in rank, ſecond to kings. Their priviſeges and immunities were very great: their lands, like the lands of the Brahmins, were free from every ſort of tax and impoſt. The prieſts, indeed, ſeem to have been careful to merit the pre-eminence of their ſituation; for they were learned, diſcreet, and correct in their carriage. Thoſe of Heliopolis, in particular, were renowned for theſe qualifications, and for the great proficiency they had made in philoſophy and aſtronomy. The moſt celebrated of the Greeks were proud of deriving inſtruction from them.

In almoſt every country it has been obſerved, that, at one time or other, the ſacred books of religion have been cautiouſly kept in a language unknown to the vulgar. Egypt, therefore, was not ſingular in this reſpect. The myſteries of her

her divine worſhip, together with the principles of her government, were detailed at large in a character illegible to all but thoſe of the order of the prieſthood; in the ſame manner as the Shanſcrit of the Brahmins, in which the Beids and Shaaſta are written.

We have already noticed ſome of the manners and cuſtoms of the Hindoos, which evidently bear a ſtrong ſimilitude to certain uſages of the Levites; and the idea may ſtill be carried farther, as "Moſes was trained in all the learning "of the Egyptians." Smile at the hypotheſis if you pleaſe; but I ſee no valid objection to Egypt's being the medium through which the Iſraelites derived many of their principles (originally Hindoo) of legiſlation. Each of them had one high prieſt; an hereditary prieſthood deſcending from father to ſon. They allowed not of any blemiſh or imperfection in the

beaſt they ſacrificed; were ſcrupulous about ablutions; and would not ſuffer lepers to come within their city.

Were we ſo inclined, this analogy of cuſtoms might ſtill be extended; but more would be unneceſſary. Each of them had ſtrong-marked features, and a ſtrong family reſemblance. Whether, indeed, a relationſhip did ſubſiſt, I will not pretend to ſay. The ſports of imagination, on ſubjects of this nature, I have already condemned in others; it therefore is peculiarly incumbent on me to avoid ſplitting on the ſame rock. The fact is, the general practices of mankind are, and always have been, ſo exceedingly alike, that very little ingenuity is required to point out the ſources whence, it may be conjectured, moſt of them have been drawn. It is only being a little attentive to dates, and the whole lineal deſcent may be accurately traced. Nature, however, has but one

one voice. To her we are to look for this extraordinary ſimilitude. She ſpeaks univerſally the ſame language to all the children of men: they follow her impulſes as their neceſſities, their diſpoſitions, their ſituations, ſeverally lead them. In conſequence, they hit upon the ſame ideas; and, whether civil or religious, their cuſtoms will neceſſarily bear a reſemblance to each other.

## FRAGMENT LXXXI.

WE have, in a preceding fragment, remarked, that the cuſtom of ſacrificing animals was univerſally prevalent among the ancients. It was every where the mode of expiating the ſins of the people, and of averting calamities from the land. The Egyptians were ſcrupulouſly obſervant of their ſacrifices. It is more than probable that they taught them to the Iſraelites; for we find among them ſomething like the origin of the ſcape goat, the laying of hands upon the head of the victim, loading it with imprecations, and praying the gods to divert upon it all the chaſtiſements with which they might threaten Egypt. "And Aaron "ſhall lay both his hands upon the head

"of

" of the live goat, and confeſs over him " all the iniquities of the children of " Iſrael, and all their tranſgreſſions in " all their ſins, putting them upon the " head of the goat, and ſhall ſend him " away, by the hand of a fit man, into " the wilderneſs."

The Egyptians, notwithſtanding all their extravagance, had a belief in the immortality of the ſoul: nay, Grotius ſays, that, in the age of Joſeph, no certain footſteps of idolatry are to be diſcerned in Egypt. They fancied, indeed, that the ſoul continued with the body ſo long as the body was preſerved from corruption; and hence, it is conjectured, aroſe the practice of embalming their dead. But if they believed in a future ſtate of rewards, as well as puniſhments, why ſhould they be deſirous of being the means of withholding the ſouls of thoſe, whoſe memories they revered, from the bliſs which

which awaited them, when detached from their reſpective bodies? The conjecture does not appear to be a good one. Had the mummies been preſerved by them on the ſame principle as the Romans kept the ſtatues and pictures of their anceſtors, the cuſtom might have anſwered purpoſes of public, as well as of individual benefit; and ſuch indeed might have been the caſe, as they were miſerable ſculptors as well as painters. But to confine the immortal parts of friends who might have been dear to them, and thereby to prevent their becoming partakers of the happineſs of Elyſium, was to be cruel and treacherous, and to no manner of purpoſe: or, taking it in another light, it was indirectly to declare, that the rewards of another ſtate were not worthy the poſſeſſing. Probably, however, the truth is, that the practice of embalming aroſe from reſpect and veneration, and from a laudable deſire that the bodies of

the

the worthy, and the beloved, ſhould not ſink into putreſcency, and, finally, into nought.

Poſthumous reputation was peculiarly dear to the Egyptians. Nothing afforded greater conſolation than the hope of leaving behind them a good name. It appears that they were tenacious in this reſpect, and that they were peculiarly attentive in diſcriminating the good from the bad, ere the praiſes of the public voice were ſolemnly beſtowed. The trial of the dead among the Egyptians, was a remarkable trait in that people's character; and though it was not the faireſt that could have been pitched upon, as malice might impute crimes, which could only be refuted by the accuſed when he was in being, yet it had ſo much the air of candour, that the Greeks, beſides extolling it, vouchſafed to erect a religious fiction upon it, which

bore

bore a moſt conſpicuous place in their mythology.

A certain number of grave and upright men, holding their places for life, and not *durante bene placito*, were choſen as judges of this extraordinary tribunal. They held their courts on the banks of lakes, or other pieces of water: that of Memphis particularly, on the ſhores of the Acheron. Thither judges, priſoners, accuſers, and defendants, were tranſported in a boat, the diſtinguiſhing name of the helmſman of which was Charon. The deceaſed were here brought to their trial. If, in the courſe of the evidence, it appeared, that, in defiance of the laws of the realm, &c. they had led bad or profligate lives, or had not diſcharged their juſt debts, they were then ſentenced to a pit, or common ſhore, called Tartarus, which was adorned with the repreſentations of a tortured Prometheus, Syſiphus,

and Ixion: if, on the contrary, their memories appeared free from reproach, and no crimes of conſequence could be eſtabliſhed againſt them, they were, in ſuch caſe, honourably acquitted. The form of abſolution was curious; it ſuppoſed the body to utter theſe words: — "O "Sun, thou firſt divinity! and ye celeſ- "tial gods, who gave life to man! "vouchſafe to receive me this day into "your holy tabernacles. I have endea- "voured to the beſt of my power, to "render my life agreeable to you: I have "behaved with the higheſt veneration to- "wards the gods with whom I was ac- "quainted in my infancy: I have never "failed in my duty to thoſe who brought "me into being, nor in natural affection "to the parent that bore me. My hands "are pure from my neighbour's blood; "I have maintained an inviolable regard "to truth and fidelity; and may I not "appeal to the ſilence of mankind, who

"have

" have nothing to lay to my charge, as a " ſure and certain ſign of my integrity? " If, however, any perſonal and ſecret " fault has eſcaped me, and I have offen- " ded in eating or drinking, let theſe en- " trails bear all the blame." And here the entrails were expoſed, and thrown into the lake by the relations of the deceaſed.

From this ceremony, not only Orpheus, who had travelled into Egypt, but other Greeks, drew their ſyſtem of Elyſium, Tartarus, Charon, &c.

" ——— Charon, who rules the dreary coaſt:
" A ſordid god: down from his hoary chin
" A length of beard deſcends, uncomb'd, unclean:
" His eyes like hollow furnaces on fire;
" A girdle, foul with greaſe, binds his obſcene attire.
" He ſpreads his canvaſs, with his pole he ſteers;
" The freights of flitting ghoſts in his thin bottom bears.
" He look'd in years; yet in his years were ſeen
" A youthful vigour and autumnal green."

ÆNEIS, lib. vi. DRYDEN.

Charon, according to the Greeks, was the ferryman of the river Acheron, which all

deceaſed beings were to paſs. A ſurly, ſordid, old fellow, and one who would always be paid beforehand; and hence the Greek and Roman cuſtom of burying ſomething with the dead; and hence, probably, the cuſtom of the Muſcovites at this day, who, beſides a little caſh, have an atteſtation to the following purport to produce: — "I, the underſigned, "A. B. Pontiff, do atteſt that C. D. "was a perſon of a good life and con-"verſation — Let his manes reſt in "peace."

It would be wrong to quit this ſubject, without affording a word or two to the Macedonian,

"Who left a name, at which the world grew pale,
"To point a moral, or adorn a tale."

JOHNSON.

and whoſe body was depoſited in a coffin of gold in the burial place, built by himſelf

ſelf for the ſovereigns of Egypt, in Alexandria.

" To ſacred reſt his corps was here conſign'd;
" His corps, that better had been toſs'd and hurl'd,
" With juſt contempt, around the injur'd world.
" The proſperous robber."

LUCAN, lib. x. Rowe.

From the coffin of gold it was removed to one of glaſs, in which it is ſaid to have been found by Auguſtus Cæſar, who, viewing it with complacency and affection, adorned it himſelf with an imperial crown, and, emblematic of its innocence, beſtrewed it with the faireſt flowers. Alexander, we are told, on a ſimilar occaſion, acted in like manner towards Achilles. " Arriving at Troy," ſays Plutarch, " he " honoured the memories of the heroes " who were there ſlain, with ſolemn li- " bations. The grave-ſtone of Achilles " he particularly anointed; and then, " according to ancient uſage, crowning the

" the ſepulchre with garlands, he ran " naked about the tomb, ſinging, Happy, " happy youth, who had Patroclus thy " friend, and Homer to ſing thy praiſe!" Achilles, indeed, himſelf had led the way in the honours he paid Patroclus. You remember the eulogium he is made, by the old Grecian bard, to paſs upon his friend:

" Oh! guard theſe relics to your charge conſign'd,
" And bear the merits of the dead in mind;
" How ſkill'd he was in each obliging art;
" The mildeſt manners, and the gentleſt heart;
" He was, alas! but fate decreed his end—
" In death a hero, as in life a friend."

ILIAD, b. xvii. v. 753. POPE.

## FRAGMENT LXXXII.

AN uncommon degree of extravagancy ſeems to have tinctured every diſpoſition of the Egyptians: they delighted in the marvellous. Their ſeveral manners and cuſtoms, as we have already ſhewn, had a peculiar tint. Even in their buildings, and other public works, they ſeem, in general, to have ſlighted grace, elegance, and ſymmetry. The enormous was the great object of their admiration. Pyramids, in the grand ſtyle, are only to be met with in Egypt. Small ones, indeed, are to be found in Hindoſtan. The periods at which the Egyptian pyramids were erected, and the purpoſes intended by them, are, and muſt ever remain, a myſtery. They are of too remote antiquity

quity for a ſatisfactory inveſtigation. The vulgar of Egypt were of opinion, they were the work of thoſe mighty men who could mount Oſſa in Pelion.

" ——— And now,
" To ſeize the throne of Jove the giants move:
" Hills pil'd on hills, on mountains mountains lie,
" And thus they form approaches to the ſky."

OVID'S MET. lib. i.

Modern times, indeed, ſuppoſe, they were the oſtentatious effects of human vanity; that they were, ſimply, ſepulchres erected for ſome ſix-feet ſovereigns of Egypt. The coffin that was diſcovered in the largeſt of them, was ſufficient evidence of the ſize of the body which had been depoſited in it. A poor, inſignificant lump of mortality, to be encaſed in a maſs of building five hundred feet perpendicular height, and ſix hundred and ninety-three feet ſquare! — O man, man, how

ridiculous art thou in the offsprings of thy pride!

M. Diderot, an elegant French writer, has conjectured that the pyramids were the Bibles of the Egyptians, antecedent to the invention of letters: that, by the means of hieroglyphics, they were the repositories of all the knowledge they had of the arts and sciences: but that time has effaced those characters, though the pyramids themselves, from the solidity of their figure, have resisted the destructive power of the elements; but this conjecture, however ingenious, is too much in their own style. A readier, and a more commodious way of preserving their knowledge, must have presented itself. The priests could not have been without invention; neither could they have been so thoughtless, when arrived at a perfection in hieroglyphic writing, as to submit what they and their successors were to derive their

their credit from, to the deſtroying influence of wind, rain, and other external violences: nor can it eaſily be conceived, that a dignified and a proud order of people, ſuch as the prieſthood, and whoſe indiſpenſable province it was, ſhould like to ſtudy, in broad daylight, near the city of Memphis, on a burning, rocky ſoil, beneath the overpowering rays of an intenſe hot ſun, to take no notice of the invariable mounting of between two and three hundred ſteps, and thoſe of moſt difficult aſcent. They were aſſuredly monuments, as were the Sphynx and the Catacombs.

In the ſame ſtyle with the pyramids, was the labyrinth built, according to Herodotus, by the twelve Kings of Egypt, and ſome remains of which are to be now ſeen near the town, called Caroon. After ſpeaking of the purpoſes intended by this huge pile of building, Herodotus con-

tinues — " Of this labyrinth, there are " twelve ſaloons or covered courts, with " gates oppoſite to each other; ſix to- " wards the north, and ſix towards the " ſouth, in continued lines. They are " ſurrounded by the ſame outward walls. " The apartments are on two floors; the " one under ground, and the other over " them: three thouſand in all, each con- " ſiſting of fifteen hundred. Thoſe be- " low were made the ſepulchres of the " kings and the ſacred crocodiles."

But the wonder of wonders in Egypt was the Lake Meris, or Mareotis. This lake, made by a ſovereign of that name, and for the ſole purpoſe of preſerving the waters of the Nile, was computed at three thouſand ſix hundred Stadia, or one hundred and eighty leagues round, and of the depth of about three hundred feet. Now, if we reflect on the ſize of this lake, and of the country of Egypt itſelf being

being barely five hundred and fifty miles long, and one hundred and twenty-five miles broad at its greateſt width, the moſt infatuated muſt allow, that there is ſome little cauſe to ſuſpect the ancients of a trifling exaggeration in their accounts: nor can we in candour, I ſhould think, be denied the privilege of doubting them in their deſcriptions of the cataracts of the Nile — Tremendous columns! — Awful, thundering falls! — More loud and frightful than thoſe of Niagara! when, by ſimple meaſurement, they have been aſcertained (and they are rocks of granate croſſing the river in three places, which form them, and which time cannot have altered) to be only twelve feet perpendicular at their greateſt declivity.

The detection of errors in any accounts which are given as authentic, unavoidably throws a gleam of ſuſpicion on every thing which is recorded in thoſe accounts,

and which does not come immediately within the verge of probability. Thus the lakes and the cataracts make us incredulous as to other matters: for inſtance, what ſhall we ſay to this country's maintaining four hundred thouſand fighting men?

" All that proud Thebes' unrivall'd walls contain,
" The world's great empreſs on th' Ægyptian plain,
" That ſpreads her conqueſts o'er a thouſand ſtates,
" And pours her heroes thro' a hundred gates;
" Two hundred horſemen, and two hundred cars,
" From each wide portal iſſuing to the wars."

ILIAD, b. ix. POPE.

Seſoſtris ſtill exceeded this. His army conſiſted of ſix hundred thouſand foot; twenty-four thouſand horſe; and twenty-ſeven thouſand armed chariots: but Diodorus beats both accounts; for, he ſays, the inhabitants amounted to upwards of ſixty millions: a number which could have well ſpared an army of twice the ſtrength of Seſoſtris; and which, to have been

been preſerved, muſt, according to political arithmeticians, have been recruited by ten thouſand births every day. Europe, take thee together, thou doſt not poſſeſs at this hour a population exceeding that of the land of Egypt in the days of Seſoſtris!

Before we take our leave of the Egyptians, however, let us do them the juſtice to ſay — and to their immortal honour be it remembered! — that they were the people, among thoſe whom we call the ancients, who formed the firſt library. The tomb of Oſmyandes, it is ſaid, had one room in particular attached to it, over the portal of which was inſcribed, "The "remedies of the ſoul;" and in it was lodged a choice collection of manuſcripts and books. The famous library, called Ptolemy's, conſiſted of ſeven hundred thouſand volumes. Even in Cæſar's wars, four hundred thouſand volumes, in one collection,

collection, in Alexandria, were accidentally destroyed by fire. What pains and labour they must have cost, the art of printing being then unknown! In short, the Egyptians were justly celebrated for some of their laws, arts, and sciences; but they were not those extraordinary patterns of wisdom, elegance, and taste, for which they have been so renowned. What I have said of them, I have said with impartiality. As to pride, knavery, craft, and dissimulation, however they may have been accused, they possessed those qualities, perhaps, in no greater degree than their neighbours.

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